Zions Herald

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"Light For The Days Which Are Upon Us"

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October 11, 1950

FROM COVER TO COVER

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READERS WRITE

Questions Action

The September 27th issue of ZIONS HERALD carried the news that the Methodist Publishing House has denied the Methodist Federation for Social Action access to office space in the Methodist Building at 150 Fifth Avenue, New York.

The reasons given for such actions were weak to say the least. It seems to be more a matter of pure discrimination and pressure politics. The use of the term "Methodist" in the Federation's name is hardly sufficient cause for expulsion. If it were a matter of disagreement with Federation policy, this should be stated, instead of trying to cloud over the issue with the reasons given by the Publishing House. But even disagreement is apparently not due cause for expulsion, for the Fellowship of Reconciliation, with whom many Methodists do not agree, is allowed space in the Methodist Building at 740 Rush Street, Chicago.

Is not the real reason the challenging by the Federation of the un-Christian labor practices of the Methodist Publishing House?

Must Methodists always content themselves with merely lip service?

LESTER L. MOORE,
Middleboro, Mass.

Jungles Of Africa

It is a cold, rainy day here in Umtali, and the hot flames of the fireplace feel good. We have had perfect weather in the past week for our annual conference at Old Umtali — snappy cold in the mornings, but clear bright sun during the day, and cold under the white moon in the evenings. That kind of climate is as far from the usual opinion of people at home about us sweltering in the jungles of Africa as is the usual opinion about our work far from the actual problems and situations we have been facing at the conference. True, we have talked about campaigns to teach the great mass of illiterates, and the production of literature for the newly literate. And we have discussed ways to develop the Christian ideal of marriage and home life. Also we had to face the problems of self-support of the program among people where a wage for daily workers of 40 cents a day is high. Likewise we were faced with a real shortage of trained workers for the pastoral work of the church.

But there was the other side also: The selection of candidates to take the high-school course that they may be prepared for the higher normal school studies, pointed up the fact of the great advance in education in the country, and we were happy to have enough new missionaries so that we could plan to take 90 graduates of our primary schools into the courses of the secondary school and teacher training on the junior high school level.

Women do still bend their backs over the short handled hoe to cultivate their crops, but we needed to discuss the change in the agricultural pattern due to rapidly increasing mechanization of farming here. It has reached our mission stations and is extending to the African farmers. Training in the care of machinery, in contour plowing, catchment dams, soil conservation, have to be considered in this land of dryness and large areas.

Church personnel is so lacking in training that superintendents have a hard time showing local church treasurers how to keep their books, or even to get anyone willing to accept the responsibility of being a treasurer. But progress is being made. Five young men stood at the altar to be admitted into full membership in the conference and ordained as deacons. Splendidly prepared and consecrated people they are. They ha eight years of primary education, two yea of teacher training, experience in teachir three years of theological school and no two years in the ministry. They have prov themselves to be worthy ministers of Jes Christ. Now there are 30 such active mei bers of the conference working with our missionary ministers.

Health conditions in both town and kra life give our medical people and all o workers much concern. We heard of a te rible lack of proper water supplies which multiplying the incidence of bilharzia ar other diseases. Yet we rejoice with the pe ple of the conference at home in the Advan who are sending their gifts for the Moth Hughes Maternity Center at Mutambara ar the Washburn Memorial Hospital at Nyadi

There is crude superstition, dark fear c one side, and blase religious indifferen among those who pretend to be "civilizec on the other, but the deep devotion and u moved consecration of our people was ev denced in the prayers at conference and i the eager way they listened to and con mented upon the daily messages from Bis op Northcott, as well as in the reports of th pastoral activity of the year, which indicate that more than 5,000 people had been r ceived into the church as full members, pr paratory ones, or as beginners in the Chri tian life.

BISHOP NEWELL S. BOOTH,
S. Rhodesia, Afric

The Early Church

Twenty centuries ago lacking a few swift passing years, there gathered at Antioch coterie of the disciples of Jesus who bande themselves together and were the first to b called Christians.

Scriptures recall that much time was spe in effectual fervent prayer, the disciples g ing into the temple daily, praying th Christ's mission on earth might meet wit ripe fruition. They prayed with much zea as if everything depended upon God, an worked as zealously as if everything d pended on them.

As a result of the prayers of these di ciples, we have today the Christian churc whose spires are pointing toward the blu gates of Heaven and on whose lofty peak rests the Cross of Christ, towering over th wrecks of time.

This wave of Christianity which had i inception at Antioch has been gathering forc and volume down through the ages and sti continues to roll on. May the crest of th wave never reach its height until that tim when the church militant will no longer b called the church militant but the churc triumphant.

HERBERT P. DELANO,
Boston, Mas

The Churches And The United Nations

WALTER W. VAN KIRK

PEACE CAN'T BE achieved in a vacuum. Peace can't be achieved by the adoption of a resolution. Peace can't be achieved by closing one's eyes and wishing that things were different than they are. We live in a world of nations where tensions mount with every passing hour. The concept of world community is gaining favor but considerations of power politics, national prestige and the glory of empire still sway the minds of millions.

If we are to achieve peace in our time we must have an international organization through which sovereign states are able to compose their differences, remove the causes of war, promote the economic and social welfare of people generally and, should the need arise, to repel aggression. Such an organization is the United Nations.

Almost without exception Christians rejoiced in the creation of the United Nations. To this organization they pledged their loyalty. On behalf of this organization they raised their prayers to Almighty God. But what does the average Christian actually know about the operations of the United Nations? Too little. Far too little. That is why, when he reads screaming headlines about Russian walkouts in the Security Council, he goes into a tail-spin of despair.

The hour is late. If the United Nations is to succeed it must be invested with a moral authority commensurate with the dimensions of the problems with which it is confronted. If the Christian community the world over were to make the United Nations a priority, the required moral authority would be forthcoming. Member states would then be under the compulsion of a powerful public opinion to accommodate their policies, at home and abroad, with the specifications of the United Nations Charter. It is not only Russia that by-passes the United Nations. True, the nature of the Russian defection is of a kind that captures the headlines. But other nations, including the United States, have either ignored the United Nations altogether or misused it for purposes of their own. It is high time, therefore, that Christians made the United Nations a matter of major concern.

The General Assembly of the United Nations is now in session. Decisions will be reached that will profoundly affect the peace of the world. Christians should keep abreast of these developments.

KOREA TOPS THE list of the political issues on the agenda. As the General Assembly debates this question, soldiers are fighting in that country under the banner of the United Nations. This is the nearest approach to an international police action that the world has yet seen. How shall Christians regard this action? Some approve. Others disapprove. There can be no middle ground here. For myself I can and do support this action. So, too, does the central committee of the World Council of Churches. So, too, does the executive committee of the Federal Council of Churches. "We are heartened by the swift action of the United Nations in resisting this aggression," said the Federal Council. "We are gratified that the forces controlling invasion in South Korea serve under the flag and command of the United Nations. We are resolutely opposed to the idea of a 'preventive' war. We could not condone resort to arms for the aggrandizement of our own or any other nation. We can and do support the United Nations in mobilizing collective resources from its member states for the purposes of establishing the conditions of peace in Korea."

It is not enough, however, to resist aggression. The General Assembly must lay the groundwork for a durable peace in Korea, once the fighting is over. This will require the rehabilitation of refugees and measures designed to strengthen the economy of that country.

In the area of political endeavor the General Assembly will come to grips with such questions as the internationalization of Jerusalem, the admission of Communist China to the United Nations, relations with Franco Spain, international control of atomic energy and the establishment of a world police force to be thrown into action by the General Assembly in the event of an impasse in the Security Council. Discussion of this latter issue will precipitate a prolonged debate on the "veto" question.

THE CHURCHES WILL follow with deep interest the deliberations of the General Assembly respecting human rights and fundamental freedoms. The 1948 session of the General Assembly approved a Universal Declaration of Human Rights. This declaration, obviously, has no legal force, although it does have a moral authority which will influence the shaping of history. It remains, now, for the General Assembly to incorporate the rights and duties of man embodied in the declaration in the form of a covenant, or treaty, for submission to the parliaments of the member states. There is also the question of the alleged abridgement of human rights and religious freedom in Bulgaria, Hungary and Rumania. It is in this field where the activities of the United Nations impinge upon the life and work of the churches. The achieving of human rights and fundamental freedoms for all people, everywhere, is a concern laid upon Christians by the gospel of our Risen Lord.

Not enough is known about the activities of the United Nations under the International Trusteeship System. In this field the U.N. is seeking to promote the economic, political and social well-being of subject and dependent peoples and to advance their progressive development toward self-government and independence. As many as two hundred million people will be affected by the operations of the U.N. in this particular field. The churches, through their ministers, missionaries, and laymen, have been preaching the gospel of freedom for decades. The United Nations is seeking to promote this end.

This session of the General Assembly will discuss the pros and cons of a program of technical assistance to under-developed countries. President Truman's now famous Point Four Program has given impetus to the United

(Continued on Page 11)

Fiery Ordeal

HENRY H. CRANE

Certainly as fully qualified as any modern to speak authoritatively on the most monumental matter confronting the world today is Professor Pitirim A. Sorokin, head of the Department of Sociology, of Harvard University. He says:

"In comparison with the Third World War, all other calamities become lesser evils — lesser in death, destruction, suffering; lesser in disastrous vital, mental, moral and sociocultural consequences. Regardless of who is the nominal victor, at least one hundred million human beings will perish; at least one-half of the urban and thickly-settled areas will be wantonly ruined, with untold billions of material values destroyed. At least one-half of the human population will be deprived of the elementary necessities of life. Disease and epidemics will sweep over the whole planet. Insanity will be rampant, affecting one out of every ten persons. Demoralization will be superbestial. The complete moral bankruptcy will be glaring. Not only will the Ten Commandments and the commands of the Sermon on the Mount be forgotten, but even much rougher barbarian moral standards will disappear. . . . Crushed, degenerated and demoralized *homo sapiens* will return to the caves from which he emerged at the dawn of history and will rove amidst the shambles of his previous civilization and glory."

Such a stark, staggering statement is not made simply to scare us, but rather to stab us into an acute awareness of the consequences resulting from the conditions that are being fulfilled with such stubborn insistence by those who so fatuously and fanatically adhere to the tragic theory that by more prodigal *preparation for war* we will somehow miraculously produce — *peace.*

It is incredible how stubbornly we hug a lie to our hearts, repeat it over and over and with ever louder vociferation, and thus convince ourselves that the deadly delusion we keep declaring is really a saving truth. Then when the falsehood finally explodes and we are confronted with the fatal eventuation — we act so surprised, so shocked, so outraged at the doings of destiny. And what is even worse, we continue to refuse to face the unavoidable facts, to recognize the inexorable outworking of this law-abiding universe; and thus we mock God and deceive ourselves by persisting in sowing the seeds of suspicion, fear, hate, ruthless rivalry and the threat of devastating violence and all the while insisting that this is the only way to secure a harvest of peace and security. Instead of acknowledging that we have been wrong, renouncing the monstrous lie that so deludes and debauches us, and being courageous enough to determine to change our ways, we deliberately denounce such sane suggestions as dangerously subversive, unpatriotic and un-American. Then we pr ceed to shout the same old shibboleths and slogans loud than ever, and thus succeed in stampeding the masses in even more of the same kind of frenzied behavior.

Such paranoic obsession apparently derives from tl fact that we are constantly confronted with a *false a lemma* of terrifying implications. In dealing with suc sinister, soulless, Godless creatures as the Communists a supposed to be, what can the so-called peace-loving n tions do? You cannot appease them, for appeasemer at best means mere postponement of the evil day of recl oning, and at worst it is self-subjugation and moral d filement. It is as ethically fatal as it is practically futil No man and no nation can appease another with im punity. It is always disastrous one way or another. S we are told, there is only one other alternative: we mus get tough, accept them for what they are, beat them a crass, materialistic philosophy an outdo them at it, prepare to cor front them with greater physica force than they can possibly muster and thus intimidate them, bulldoz them, coerce them into acquiescence and thus preserve the peace. If thi means a ruthless armament race, wild expenditure of our economic re sources, a wicked waste of our ma terial wealth, and a deliberate sur render of our democratic way of life so be it! There isn't anything els to do!

But this means WAR—not simpl a few "pocket" wars, like Korea fought with restricted weapons, bu eventually a World War III fough with all the ultramodern methods o universal devastation — which would doubtless mean th suicide of civilization. Nothing could be worse than thi — nothing! There is no lesser evil. By what mad twis of logic do we convince ourselves that we must of neces sity fulfill such conditions as inevitably bring about th very worst results imaginable? Are we inextricably caugh in the grip of doom? Is there no way out? Is there n *Third Alternative?*

There must be! There always is a best way out o any human difficulty. The apparent hopelessness of ou present predicament derives from the fact that we hav become so obsessed with the dogmas of Marxian dialectica materialism that even though we verbally deny them an claim we must defy them, we actually accept their fals assumptions as absolutes and proceed to act upon ther with such slavish absorption that we become oblivious o the obvious alternative of our own Christian "way o life." The Communists arbitrarily stipulate certain con ditions: there is no God; religion is the opiate of the peo ple; organized violence is the only way to power; physica might is the final arbiter of destiny; the end always jus

"As long as religious uniformity was regarded as the precondition of social political unity, a full religious reformation was actually impossible. But freedom of religion has opened the doors not only to tolerance of men toward one another but also to the work of a reformation of the churches by an unencumbered obedience to the word of God."

* * * *

"The Heritage of The Reformation," by Wilhelm Pauck, The Beacon Press, Boston.

es the means; dictatorship is indispensable to the successful outcome of the social struggle; dissenting minorities must be silenced or liquidated. We cry out against these dogmatic claims and denounce them as hideous heresies. And then, with appalling inconsistency, we promptly proceed to insist that to be realistic, practical and tough-minded, we must ourselves act upon these devilish dogmas as though they were axiomatic. And if some sane person asks, "Why such cowardly capitulation?" the official answer is, "How else can we meet them and beat them? We've got to talk in their own idiom if we want to make them understand." Thus we actually renounce our own faith, forget our own professed principles, and for all practical purposes begin to believe in theirs — by acting upon them ourselves! No wonder we become so obvious to the *Third Alternative*.

If this seems to be an over-statement of the case, look at the record. In what have we put our trust: God or guns? We have been spending some fifteen billions of dollars annually since the cessation of hostilities of World War II for military might. We have been getting tougher — to preserve the peace, of course, and to dissuade the evil plotters of the Politburo from any aggression against the free world. And the results? The Communist drive for world domination, so far from being stopped, or even slowed down, has been progressively stimulated.

IN FIVE BRIEF years the number of people under Communist control has increased from approximately 80 millions to more than 800 millions. And just to show how intimidated the Kremlin is by the menace of our physical might, a "pocket war" is projected in Korea — to be followed, doubtless, by another in Indo-China, by another in Burma, by another in Iraq and Iran, by another in Greece, by another and another — anywhere, until driven daft at the prospect of being exhausted by these world-wide drains upon our resources, in desperation we launch our atomic attack — and civilization expires.

Such a doom is not decreed by destiny — unless we would have it so. We still *say* we believe in God. Why don't we begin acting that way? We *say* we believe in Christ — that He is the Way, the Truth, and the Life. Why don't we dare follow Him? He lived in a land tyrannically dominated by a dictator. He taught a technique of triumph over totalitarianism — and spelled it out in unforgettable, dramatic detail. He laid down the principles whereby evil can be overcome — but they are terribly tough to put into practice — they always involve a Cross — but also a Resurrection. This is the *Third Alternative* — and it is the only way out. We must take it — or else!

Doubtless the stumbling-block that thwarts so many sincere Christians in their intense desire actually to practice the precepts of Christ on such a vast, world-wide scale as our problem implies, is the simple fact that they do not know what precisely is to be done in such an involved and complex situation. So completely are the masses, and particularly the government, committed to the philosophy of organized violence, that even the Marshall Plan must be cut to supply more money for the military. But a most significant program has been proposed for the practical implementation of the Christian ideal on a world scale. It has been prepared by Walter P. Reuther and is called "A Total Peace Offensive." Unfortunately, Mr. Reuther feels that a minimal concession must be made to the military method of resisting aggression, particularly when the action is under United Nations direction. He would doubtless contend that were he not willing to make such a compromise his proposals would have scant chance of receiving any wide-spread recognition at all.

PERHAPS HE IS RIGHT. But the main fact is, he has outlined a plan whereby we may begin to fulfill the conditions of peace, not war, that ought to mobilize the spiritual resources, the unselfish, sacrificial power of man when challenged to act out his Christian faith and commitment. It is a magnificent appeal. It must be heeded. Get it. Read it. Speed its Congressional consideration by doing your share in creating a grass-roots movement that will sweep the country. It is not only "something to do;" it is THE thing to do right now!

This article opened with a modern prediction. It should be closed with an ancient one found in I Peter 4:12 ff. "Beloved, think it not strange concerning the fiery ordeal which is to try you, as though some strange thing happened to you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

SYMBOLS OF IMMORTALITY

James Patrick McGovern

Our immortality shines on the earth,
Mirrored by the poet, prophet, seer,
And all whose genius makes their vision clear
To marvel at our universe and birth.
As long as nature is the home of man,
And skies are more than dust and light alone,
And human minds reach to the farthest zone
Of thoughts and dreams beyond our finite span —
So long no science chains us to the sod,
So long our earth-born beauty transcends clay.
The joy and sorrow, the faith and hope, which sway
Life are so heartfelt and so true that God
Must be both our creator and our guide,
And in His image we are deified.

— *Reprinted from the "Congressional Record."*

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Now Our Time For Action

This editorial is being written from Indianapolis where all but 11 of Methodism's 576 district superintendents are gathered to get inspiration and information concerning the last 19 months of the Advance for Christ and His Church. ZIONS HERALD will print excerpts from some of the addresses, but that service can not describe the "spiritual grow" that pervades this meeting.

Several things seem to be obvious: (1) Methodism is growing up. We are a world church — or better still, a world movement. Ecclesiasticism is about as unpopular as sin in the atmosphere here. Attempts to limit Christianity to nationalism are not being made; indeed, any attempt to limit Christianity to one particular political or economic culture would not get very far in the mood of this meeting. Methodism is supra-national, supra-political, supra-economic, and supra-racial. (2) Methodism is accepting the responsibilities that are thrust upon it by reason of its membership and world-wide organization. Whenever its spokesmen are not loyal to that commission, they betray their Christ and they deny the free thesis upon which Methodism works. This is too big an organization of democratic people to perpetuate prima do nas. (3) The spokesmen of Methodism are und pressure. It is true that some of them choose to ta from both sides of every question — but these men a quickly detected and quietly rejected. Those wh speak with conviction are increasingly responsible pe ple. John Mason Brown, writing in *The Saturd Review* last week, quoted Ernest Hemingway on th question of responsibility which, we think, appli closely to this situation. Hemingway was speakin of writers who sold out to write propaganda durin the war and were never able to recover their honest "All of their reputations steadily slumped," said Hem ingway, "because a writer should be of as gre probity and honesty as a priest of God. He is eithe honest or not . . . and after one piece of dishone writing he is never the same again." The growin conviction that the church must advance makes equally clear that the church cannot listen to leade who cannot be trusted.

In the closing hours of the three-day conferenc it was clear that despite the jurisdictional barriers, th Methodists are one people. Bishop William C. Martin chairman of the Advance Committee, reminded u that the Advance machinery had been mastered an that the movement is truly concerned with people The financial goals will be met, but they will be me only because the Advance goes to the heart of th churchman and makes him see that he can no longe be just a denominationalist, or just an American, bu that he is part of a universal brotherhood of followe of Christ.

The United Nations Grows

Despite the D.A.R. and its repeated opposition t world government, the United Nations is provin that it is the moral voice of the world and that i unity, the majority of the world is determined to co operate to maintain peace and security for mankin

United Nations now has police power and speak with authority. Now that it has proceeded to cros the 38th parallel in Korea, it has further demonstrate the fact that it is determined to end aggression on th part of the Communist puppets, and establish th right of self-determination for all of Korea. We hop that this demonstration will set the pattern for othe threatened areas of the world and that totalitarians either the right or the left will know that their amb tions to enslave men are doomed forever!

The current attempt of Harold Stassen to negotiat

understanding with Russia is, to be sure, another mmendable act on the part of a private citizen vith a few political ambitions) to do what all of us sh could be done. It is exceedingly doubtful, how-er, if another Stassen-Stalin exchange would get to e heart of the ideological conflict. Bilateral negotia-ons have been supplanted by world-wide negotia-ons in the current trend of international relations, d this is as it should be. The welfare of each is de-ndent upon the welfare of all. When we talk to ussia about peace it must be on a world basis, and ot just the adjustment of differences between the .S.A. and the U.S.S.R.

Nor can we follow blindly the suggestion that ecause we do not like the Communists in China we ust give blanket endorsement to Chiang Kai Shek's ationalist government. It has yet to be demonstrated at the Chiang government is in sympathy with de-ocracy. We must not be fooled by this dilemma ny more than we would be in choosing sides between talin and Franco. The whole Asiatic picture must e solved by the United Nations and we must have onfidence that the U.N. will be able to bring about hat solution. Obviously we cannot condone Com-unist aggression in the Orient and it should be qually obvious that we cannot condone Fascist ag-ression.

October 22nd is United Nations Sunday. It ought o be a time when, in our churches, we become in-ormed and inspired about the hope for world co-peration in government.

The 66th Problem

(Guest Editorial from "Missions")

Three weeks separate two meaningful Sundays in October, World Communion Sunday, October 1, and United Nations Sunday, October 22. The pessimist ees them as infinite miles apart separated by endless ons of time. His pessimism is justifiable. At United Nations Headquarters at Lake Success, N.Y., through ut August the daily spectacle has been far from edify-ng. Violent, sarcastic, vitriolic tongue lashings and vild, reckless charges and countercharges of aggres-ion and imperialism have neither enhanced United Nations prestige nor increased world public opinion. The fear that Korea or some other outbreak elsewhere vill precipitate World War III accentuates the deep og of pessimism in which humanity gropes its way. t is a sorry day in international diplomacy, global ourtesy and world understanding, when responsible statesmen around a conference table descend to such tactics. Their conduct has sharply accentuated some gigantic failures of the United Nations in its five years of existence, — no peace treaties with Germany and Japan, war in Korea, the universal armament race, and the uncontrolled atomic and hydrogen bombs.

Soon the United Nations will move into its massive new skyscraper office headquarters on New York's East River front. One rash decision, one mad act, at Formosa, Berlin, Iran, Yugoslavia, or elsewhere, can quickly turn the new skyscraper into another mausoleum of international peace.

Nevertheless the optimist also has justification for his faith and confidence. He pays tribute to many United Nations successes. In five short years, since October 24, 1945, the United Nations prevented war in Iran, united Greece, brought harmony between India and Pakistan, umpired a settlement between Arab and Jew in Palestine, made peace in Indonesia, disposed of the Italian colonies, drafted a Charter of Human Rights, established the trusteeship system for colonial peoples, aided millions of refugees, and achieved a legion of other successes never featured in newspaper headlines. The successes have been minimized and its failures magnified.

This month the full United Nations Assembly will be in session. On its agenda Secretary Trygve Lie submitted 66 items or problems: 22 in the field of security, 11 in economics, and 33 in social, legal, and administrative fields. The 66th and last item is a problem in a field by itself, "The Development of Public Understanding."

It is here that the Christian churches have a superb opportunity. Their oneness on World Communion Sunday, regardless of national, doctrinal, sectarian, sacramental, cultural, ethnical divisions, and the global fellowship that unites them, makes them pre-eminently responsible for promoting unity amid international disunity, for urging Christian good will instead of tongue lashings in dissolving today's tensions, and for proclaiming ever and anew that world order must be a Christian achievement and not a feat of diplomacy or the result of the surrender of a defeated enemy to a victorious foe. World order becomes possible only when orderly people live in a united world. World Communion Sunday commemorates the death of Him who died for all men and for all nations. Surely the churches can find no greater motivation than this for making United Nations Sunday significant and of enduring value.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For October 22nd.

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How Does Prayer Enrich Personal Christian Living?

Matt. 6:5-15. Luke 11:1-13. Philippians 1:3-11.

After This Manner Pray. . . .

Jesus attached so much importance to prayer that he gave his disciples a model for all time. He found them puzzled and frustrated about what to pray for and how to address God so he gave them what we have come to know as "The Lord's Prayer."

"After this manner therefore pray ye:" said Jesus and followed with a few sentences which gathered up the basic needs of all men at all times.

We need not attempt any explanation or interpretation of this prayer which Jesus taught his disciples. It is deeply embedded in the religious traditions of the human race.

"Our Father" is the keynote which Jesus struck in this prayer in the opening words. There can be no selective process by which God is asked to sort out his children and bestow upon certain favored ones his choicest favors. There is one father of all mankind or none.

What a travesty on the fatherhood of God it is for us to maintain the myth that some of us are really children of God and others are not. Every difference which now seems to set some groups off from others came from environment and from certain privileges or lack of them.

How can some groups pray to God in the words of Christ's prayer, "Our Father," and cancel out every thing which the prayer covers by race prejudice and segregation? The answer is to be found in the tricky nature of certain forms of religion which are just forms and patterns and largely patter. God is the father of every human being and the surest way to put one's self outside God's family is to practice segregation.

The Kingdom of God as an Objective of Prayer

The Kingdom of God is a phrase which has long baffled all who care for the meaning of words. There are those who would pray for the coming of "The Community of God." In this day when kingdoms and kings are rather out of date and having a hard time in finding subjects, the word kingdom brings up some troubled thoughts. Jesus evidently was accustomed to this phrase and he did not confuse it with dictatorships and totalitarian forms of government. He was concerned with bringing to earth a society in which God was acknowledged as the leader and men as his followers.

One of the most inept and fallacious ideas ever foisted upon an unsuspecting public was let loose some time ago in a criticism of Stanley Jones in which the critic called attention to his use of a strange new dictum about the kingdom of God. The writer evidently was unfamiliar with the Lord's prayer.

Jesus made the coming of a new society of good people on this earth the subject and objective of his prayer. He did not ask God for favors or for personal salvation bu for the coming of a kingdom of good will and righteou ness on earth.

Prayer for the coming of God's kingdom on earth ca ries with it an obligation to help bring it to pass. Th costs more than breath and knee exercise and a hushe tone that stifles activity. If some of the Sunday mornin breath used in "saying the Lord's Prayer" could be use in Christian activity of a practical sort by men who pra as they go, we would see some better results.

The Necessity of Asking

Luke advised the disciples of Jesus and others wh stood by to ask God for help. He summed it up in th words, "He that seeketh findeth; and to him that knocketh it shall be opened."

This seems rather confusing when we have also bee told that God knows what we need. In telling us that w should ask God for what we need Luke was simply follow ing the procedure we know in every phase of human life We know there are things we may have for the asking It simplifies the work of God if we make our need known.

To anyone who does not believe in God or prayer thi life enrichment by prayer is just so much talk. We ar taking it for granted that people who read the words o Luke and from time to time even pray in an emergenc actually believe in God and have hope of finding help i prayer. Otherwise they would not pray at all.

We meet from time to time people who believe tha prayer has no meaning other than putting the one wh prays in a better spiritual condition. By prayer we ar told by some the heart can be enriched and our lives rathe toned up. This puts prayer on a pretty shaky basis.

Jesus did not teach his disciples to pray for daily brea simply to make them hungry and conditioned for food He did not tell them to ask forgiveness merely to put them in a better mood toward the unforgiving people wit whom they lived or labored.

It has been the valid experience of the human race tha prayers are answered if they come within the framework of the one Jesus set up as an example. This does no mean that every one who says a prayer without making an effort will get daily bread and a lot of cancelled debt by praying. It means that a life lived on a total Chris tian basis in accord with God's will can depend upon th help of God.

Paul prayed that his church might have a kind of lov that abounded more and more in knowledge and judg ment. This is timely and applies to our church today We live in a world which calls for understanding and certain maturity of judgment. Love that gets too soft an mushy and inactive is of scant value in a world which i pretty rugged at times. We need the kind of love whic comes out of a disciplined mind and a firm purpose t withhold from ourselves and our fellow men the quic and easy favors which soften life.

Attitudes For Living

HOMER ELFORD

One of the reasons that the Sermon on the Mount ommands so much respect even from those who do ot profess to be followers of Jesus is that it goes to the ery root of abundant living. Broken down to its simest terms this great sermon lays before us the truth at we must have God-like attitudes if we are to exerience God-like relationships with our fellowmen. We ust have pure hearts, for instance, if we are to see God the lives of the people around us. We must be umble if we are to experience what it means to possess od's kingdom of love. Starting with general observaons in the Beatitudes, Jesus moves into more specific nstances and warns that he who harbors anger in his eart is well on the way toward committing a murder; at he who prays must pray with a sincerity which seeks know God's will rather than the approval of men, and at our heart will surely be where our treasure is.

It was after this manner that Jesus succeeded in liftng religion from the bondage of the written law to the yous experience of vital living. He placed emphasis pon the attitudes which he believed were essential to orthwhile experience.

Our own experience confirms the fact that our success or failure in getting along with ourselves and with thers is largely dependent upon the attitudes which nter into our hearts and which prevail between ourselves nd those with whom we would have dealings. The eacher knows that she must create a congenial and holesome attitude in the mind of her pupils. If anagonisms arise, or if the child has a rebellious attitude oward the teacher or other members of the class, then problem is at hand which must be straightened out efore any progress can be made. We know how impossible it is for families to live together in happiness ithout wholesome attitudes. Or in an office where peronal relationships count toward the success of the busiess, wholesome attitudes are imperative. Leap from hese elemental illustrations to the United Nations, and e see the ultimate length to which antagonistic and elfish attitudes can lead. Until the day dawns when Russia and her satellites have an attitude which is reeptive to peace and a harmonious working out of probems, we can never have peace.

It is plain to see that inasmuch as those attitudes which re so basic to harmonious living are intangible realities, hich can never be set forth in terms of written laws, e must have some basic attitudes around which to enter our behavior. I should like to hold three such ttitudes before you.

Truth

On the ground floor of the Daniel L. Marsh Chapel on he new Boston University campus, is a small meditation hapel. It is designed to hold about one hundred persons. Dimly lit, its principal light comes from three little winlows in back of the simple altar. These windows, which ere made by the late Charles Connick were originally n the Robinson Memorial Chapel at 72 Mount Vernon Street, on Beacon Hill, when the School of Theology was located there. While the other windows of the chapel were much larger, and now grace the new main chapel, these three small windows have always seemed to me to be the most beautiful and inspiring of all. Perhaps that is because they are not of actual characters, but are symbolic figures, having a completely symbolic meaning.

The center window offers us a figure holding an open book upon which are written the words, "And the truth shall make you free." It is captioned "Truth." Underneath the standing figure may be seen three other characters — two elderly teachers and a young man. They are studying books. There is another detail of this window which cannot escape the sight of anyone who stands before it. It is the two piercing eyes of that figure holding the open book. With an artistry possessed only by great masters, Connick placed the glass in this figure's eyes in such a manner that they catch the light and seem to make it shine into one's very soul. Certainly this Truth Window has a message for us.

Recently we read of a hideous superstition which is working its havoc in some parts of China this year. By some strange divination some tribes in China have determined that any girl babies which are born to them in the year 1950 are sure to bring evil fortune to them. So they are offering them for adoption or throwing them into the river. We find it hard to believe that such superstitious beliefs exist in the world today; and we are justly proud that Christianity has succeeded in making such isolated instances newsworthy. But let us appreciate that time was when the greater portion of the world was under the bondage of such superstitious beliefs. Truth has proven to be the greatest weapon against darkness which the world has known. It has in reality set men free.

One of the most beautiful buildings in Washington D. C. is the Thomas Jefferson Memorial. Around the inside of the rotunda are carved these words which came from his heart: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." It will do the people of this nation immeasurable good to read again, and then again the writings of Jefferson. Through-out the four selections which are inscribed upon the panels in the Memorial there runs this dominant ideal of the need for truth. Listen to this classic which every American should long ago have committed to memory: "We hold these truths to be self-evident: That all men are created equal. They that are endowed by their creator with certain inalienable rights, among these are life, liberty and the pursuit of happiness. . . ." Here is part of another panel's message: "Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion. . . ." As one stands in the presence of these writings he gains a new reverence for truth and a new resolve to seek truth and to proclaim it.

Jesus was able to make his indelible contribution to the

life of the ages because of his great passion for truth. He would not be fettered by tradition, narrow prejudices or nationalisms, even though he knew that such passion for truth would cost him the cross. Not until we are more willing to know and live by the truth, than we are to be content and to be popular will we be free with the freedom that truth alone can give.

Worship

The second window which we are invited to look upon in the Meditation Chapel is titled "Worship." Over a figure whose hands are folded and whose eyes are uplifted are the words, "God is a spirit, they that worship him must worship him in spirit and in truth." Underneath this modern figure is the figure of an elderly patriarch on his knees in the spirit of worship, reminding us that man has always found his greatest power when he has worshipped. When man assumes the attitude of worship he is also assuming an attitude of humility, acknowledging his dependence upon a power greater than himself which alone can satisfy his great soul needs. In worship we are declaring that there are elements of worth in life which men alone cannot create and which nothing can destroy. It is as elemental as the foundation for a great building, that great living comes only by great worshipping. Examine the facts where you find them and you will discover that the great contributions to life have always been made by those who had a profoundly reverent attitude toward life. The great builders of history have had a sense of divine mission.

One's appreciation for the founders of the Plymouth Colony increases when he reads of the hardships which they had before they ever left the old world. They might have stayed in Holland where they had found refuge and religious freedom except for the burning passion on the part of some which is expressed in these words, ". . . a great hope and inward zeal they had of laying some good foundation, or at least to make way thereunto, for the propagation and advancing of the kingdom of Christ in these remote parts of the world; yea, though they should be but as stepping stones unto others for performing of so great a work." They not only wanted religious freedom for themselves; they wanted to lay a foundation for this freedom for others. It was from that brave beginning that our great American heritage of religious freedom took its roots. As one travels through this country he becomes profoundly impressed with the great places of worship which stand out as the very center-pieces of our American communities. From the simple meeting houses of New England to the great Washington Cathedral in our nation's capital, and to houses of worship for persons of every race and creed one gains the impression that this is not so much a nation of factories and fields, and apartment houses and amusement centers, as it is a nation of churches. Seeing these places of worship one gains new confidence in the American dream, for we see that here is the one thing which has the potential of uniting us and making us strong — our common belief that man must be a worshipping creature if he is to work out, with his Creator, an enduring society. Surely it is not too much to say that only as this basic attitude of worship captures our imagination until we worship God and the things which are of God, can we win for ourselves and our world the life of peace and power which we so desperately need.

Service

The third window which confronts us is the "Service" window. Surrounding a figure whose hand is holding a cup of water are the words, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." This window also is set on a base. It is made up of a scene which reminds us that service has always been one of man's noblest activities. It is not surprising to find this window in a chapel where ministerial students carry on their devotional periods. It is needed to balance the windows (and the attitudes) of truth and worship. For truth gains its greatest value as it leads to action and one must always rise from his knees to go out and meet its needs.

Today as never before in the world's history there needs to be a new emphasis upon the ideal of service. Everywhere one turns, whether it be in the areas of labor or management; in the home, the church or the community, there is an ever decreasing number of persons who seem willing to lend their talents and their resources to the common good except they are going to be paid for it. Time was when men and women and children asked, "What can I do to help?" Today the question more often is, "What can I get out of doing this?"

In 1949 ex-President Herbert Hoover delivered a message on the occasion of the launching of the Greater New York Fund's annual campaign. Giving himself to the questions: "For what reasons must we continue to support voluntary agencies and why not let the government do it all?" he said, "The first short answer to this question is that you cannot retire from the voluntary field if you wish our American civilization to survive. The essence of our self-government lies in self-government outside of political government. The fabric of American life is woven around our tens of thousands of voluntary associations. That is, around our churches, our professional societies, our woman's organizations, our businesses, our labor and farmer's associations — and not the least, our charitable institutions. That is the very nature of American life. . . . If these voluntary activities were to be absorbed by government bureaus, this civilization would be over." Later on he said, "The day when altruism in the individual dies from lack of opportunity for personal expression, it will die in the government." He concluded by saying, "The world is in the grip of a death struggle between the philosophy of Christ and the communism of Marx. The philosophy of Christ is a philosophy of compassion. The outstanding spiritual distinction of our civilization from all others is compassion. With us, it is the noblest expression of man. Those who serve receive an untold spiritual benefit. The day when we decide that the Government is our brother's keeper, that is the day the spirit of compassion has been lost." That is the idea which the Church of Christ has been proclaiming throughout the ages. It is the demand of our present age.

Truth, Worship, and Service. Here are three attitudes which will serve as windows that we may have light for the days which are upon us.

The Churches And The United Nations

(Continued from Page 3)

ations' determination to combat poverty and lift the andard of living of half the world's population. This bjective can't be attained in a week or a year or in many ears. But a beginning must be made to make available all men the benefits and blessings of technical skills nd of increased production on farms, and in factories. former U.S. Ambassador to China once said to me: The test of the stability of any government in East Asia the price of rice." Improved methods of agriculture, herefore, may have a greater influence on the history of siatics than security pacts.

The United Nations has had its failures. Many of them. has failed, thus far, to reach agreement on a workable nd satisfactory plan for the international control of atomic nergy. It has not succeeded in reducing or controlling onventional armaments. Tensions between East and West have led to frustration at many other points.

The United Nations has also had its successes. Many f them. These successes far outweigh the failures. The United Nations was helpful in establishing the United States of Indonesia. It prevented the outbreak of war in he Balkans. The Berlin blockade was lifted as a result of negotiations carried forward in the council chambers of the United Nations. It achieved a cease fire in Palesine. It eased the crisis between India and Pakistan over the Kashmir border dispute. It has carried forward a ministry of relief to refugees and displaced persons. It has fed and clothed orphaned children on both sides of the Iron Curtain. It is repelling aggression in Korea. It has prevented the 'cold war' from becoming a 'hot war.' But for the United Nations a third world war might have broken upon the world.

United Nations Week, commemorating the fifth anniversary of the creation of the United Nations will be observed during the week of Oct. 16th to the 24th. World Order Day will be observed by the churches of Christ in America on Sunday, Oct. 22nd. United Nations Day will be celebrated on Oct. 24th. On each and all of these occasions Christians should make known their support of the United Nations. Letters should be sent to President Truman and Secretary of State Acheson requesting the complete co-ordination of American foreign policy with the United Nations. Letters should also be sent to the members of the U.S. delegation to the United Nations, headed by Ambassador Warren R. Austin, assuring these persons that they will be remembered in prayer. Church bells should be rung on United Nations Day calling the faithful to assemble at their altars to pray for peace and concord among the nations.

The hour is late. The peace of the world is in peril. If the peace is to be saved it will be through the endeavors of the United Nations. Let the voice of Christians be heard, now.

The Trouble With The Lord's Prayer

BISHOP MARSHALL R. REED

Many times in my experience as the minister of a church had trouble with the Lord's Prayer in the marriage service. In our ritual it comes immediately after that high nd holy moment in the ceremony when the couple have een joined in matrimony. Their friends and relatives who are present are in one mood and that is to wish them vell and to pray for God's blessing upon them. It has lways been my judgment that the Lord's Prayer in the marriage service is to be prayed. Moreover, it is the only part in the service in which the people may participate nd they are in the spirit to do it.

The trouble arises when someone insists that it must e sung. It may be the groom's cousin is a radio singer rom Chicago and he would be glad to do it. It may be Aunt Mary has a lovely voice and always has said she would sing for Nellie when she was married. Or it may e that the boy friend of one of the bridesmaids is an pera singer and he simply stirs everybody when he sings he Lord's Prayer.

If the minister weakens and surrenders his conviction n the matter, he may find out that the radio singer may roon some love songs but he does not know much about he Lord's Prayer. Aunt Mary may do fairly well in the iving room but at the church wedding few can hear her. The opera singer with dramatic effort brings attention pon himself rather than what he is singing. Thus the nood of prayer is shattered and an otherwise impressive acred service ends on a sour note.

This is not the only time and place where people have trouble with the Lord's Prayer. There is no prayer that is offered more than this one, and none that is offered with so little thought. Professor Harris Franklin Rall has called it "The Creed of Jesus." He finds in it the essential elements in Jesus' faith and we confess that it is not easy to live in every way that he has indicated for us. We sympathize with the one who said it was hard for him to pray it because it was hard for him to live it.

Take, for example, the opening phrase, "Our Father." Frederick Dennison Maurice once made the striking comment that the most practical difficulty with the Lord's Prayer lies in the first word of it. If this prayer had begun with the word "my" instead of "our," how much easier it would be for us to accept. At the very outset we are bidden to identify ourselves with all sorts and conditions of men — rich and poor, ignorant and educated, black and white. In Chile we saw some native Arucanian Indians who had never been touched by civilization and whose existence seemed to be on the animal level but our Christianity teaches us that they too belong to God. Doubtless we all have seen human beings whose ideals and practices are far removed from ours but they are potentially members of the family of God.

The difficult point in the Parable of the Prodigal Son has to do with the elder brother. The question of the relationship of the prodigal to his father was relatively

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Guidance For Living

Hobart F. Goewey

Enter Into Joy

"Enter into joy!" That is the refrain of Jesus' parable of the talents. What shall we do with our abilities? Shall we dump them into a hole in the ground? Or shall we use them as a responsibility? There is joy when life and all its increasing powers belong to God. As in the story of Zacchaeus which Luke links with this parable, life can change from the red stop sign of a frustrated and stagnated existence to the green "go" sign of outreaching, creative thrills, when God and not things becomes the center of our being . . . when we give hilariously instead of hoarding meanly. "Enter into the joy of thy Lord!"

The Joy of Being Entrusted

"Thou hast been faithful." If you want to grow, if you want to be held to your highest, then accept a trust. To have someone trust you, that can be one of the biggest thrills. The most daring truster in the universe is God. He has dared to put power into our childish hands: the breath of life, beauty, art, minerals, wealth, our capacities and abilities — and now atomic energy! We'd *better* grow up! It is a joy to be entrusted. But we cannot stop there, or we'll lose all we have.

The Joy of Growing Mastery

"I will make thee ruler over many things." Mastery of our powers increases in sureness and in joy if we have centered the whole life in God's will and purposes. Every skill and every possession then are directed with growing capacity. Fra Bartolomeo austerely renounced painting when he became a monk. But his fellow monks persuaded him to paint again, for the glory of God. Then he began to paint those pictures which bring men to their knees. He would not sign them, would only inscribe on them: "Pray for the picture. Pray for the painter that he may show forth God." "Enter into the joy of thy Lord!"

The Joy of Proportionate Partnership

The same joy was pronounced upon the two-talent man as upon him with five, and it might have been experienced also by the man with one. To whom much is given, from him much is expected. Yet the ordinary man also may serve and give as greatly in proportion. The widow who gave her mite gave her all, and that is great giving!

The Joy of Daring Investment

"I was afraid and went and hid thy talent in the earth." The third man tried hoarding. That is the way of fear. It is the way of loss by disuse. Don't be afraid of laughter or overly afraid of mistakes. The person who never makes mistakes never makes anything else. Dare to use your talents. To be a part of the on-going of God, invest with Christ in his kingdom. Invest in youth, in the church, in others, in belief in God's control. Carrie Chapman Catt, after describing the joys and adventures of her lifelong work for causes: women's rights, woman suffrage, peace, world order, said, "My concern for others has brought me my deepest satisfactions. I have recently sent out questionnaries to some of the prominent older women of America asking them why they believe they have lived to a ripe old age. Almost without exception they have replied: 'I have found something to live for that lifted me outside myself'." If you seek longevity, it is wise to give yourself to human needs. In the joy of daring investment with God, there is happiness and eternal youthfulness of spirit.

Enter thou into the joy of thy Lord!

A Nurse In Chile

Florence Prouty

For years we have been asking for a nurse in Chile, but none has been available for the type of work that needs to be done. Great though is the need in Chile, we have no hospital under the direction of our church; so hospital nursing is out of the question.

However, the field is wide open for public health nursing. High infant mortality rates, high tuberculosis rates, malnutrition, and insufficient nurses are all reasons why The Methodist Church should include the ministry of healing and health education in their program.

Chile is not a very large country. There are only about five million inhabitants. But it is stretched over an area as long as from New York to San Francisco. Thoughout the "shoe-string republic" The Methodist Church is at work. We have churches, schools, social work, and a large mission farm, but medical work has been the last to be included in our over-all program. Years ago medical work was set up at Sweet Memorial, in Santiago, but the program was later changed. At our mission farm a national nurse is doing a splendid piece of work attending the needs of the many people employed on the farm. Our two schools have a sort of health supervision program, but as a whole little has been done.

I am the only Methodist missionary nurse in Chile, and the girl working in El Vergel is the only national Methodist nurse. At present I am trying to supervise two programs 400 miles apart — and it isn't too successful!

We need a nurse. Not to attend the ill in the hospital, but to teach. We need to teach our mothers how to save their babies. We need to teach our church people how to have better health. We need to reach our infants and young people and save them from the ravages of malnutrition and disease. In Chile there is a challenge for the nurse who is willing to accept it. The job is not eight hours a day, nor 40 hours a week. Also the immediate satisfaction that we receive caring for the ill is not to be had, but little by little one sees the changes.

In our Rural Health Program in southern Chile, I had the satisfaction of seeing some results, but only after one and one-half years

work. It was during the smallpox epi nic. No one in the rural area had ever n vaccinated and the Indians were afraid. hen we began in 1948, they ran and hid m the doctor and nurse. In April, 1950, one place over 100 Indian men, women d children gathered to be vaccinated. They beginning to have confidence in us and hat we do.

It has been a little over ten years ace I first became interested in missionary ork, and I became interested only when I arned that in Bolivia there were no nurses. olunteered to help organize the first school nursing. Someone else was found to do at task, and I was sent to Chile in Au ast, 1940. My work has been strictly public ealth work, mostly health supervision and ork with children. I have been here 10 ars and loved it every day, except the day e institution burned. We are beginning a ew building this year.

(If you are interested in aiding this nurs g service in Chile, write to the Personnel epartment, Board of Missions and Church xtension, Methodist Church, 150 Fifth Ave., ew York 11, N.Y., for further information.)

On A Wide Circuit

W. W. Reid

redo, Facio, Exhortor

I am not myself a communist, nor have ever been one. I do not belong to any rganization that "follows the communist ine" or that aims to overthrow the Amer can government — or any other govern nent.

But, since early childhood, I have had more han a passing concern for the poor, the lowntrodden, the underprivileged, the ex loited, those denied a fair share of God's verflowing bounty. I have sought, in very umble ways, to lift some of their burdens, o shed light in dark places, and especially o move others to minister to mankind's asic needs. That concern has led me to ppose war and its destruction of human life nd personality; to oppose any economic ex ansion that is rooted in a virtual economic nslavement of men in an industry at home, r in mine or field in some distant land; o oppose any preferred rights to money and roperty as against the needs of workers, nd women, and children. That concern (or ompassion) I have not been able to con ine to men of any one race, or nation, or reed: as I have seen men in many parts of he world I am sure that "of one blood" — nd of the same feelings, and aspirations, nd needs — God has made all peoples.

Friends who know my concern for the nderprivileged say I am a "liberal." If "one vho has a deep desire for human welfare, nd who is ready to adjust economic and olitical systems to achieve that desire" is a efinition of a liberal, then I am proud of he label. And I have many friends, min isterial and lay, who likewise bear it. Perhaps Jesus would not have shrunk from such label and company.

It may well be that in the beliefs I hold, and in the activities I would advocate to implement my beliefs, there may now and then be a word or an act that seems akin to something advocated by a communist. It would be strange if it were not so. For I think few of us would equate democracy as is, or the capitalistic system, or any other existing system with the kingdom of God upon earth. Nor would we, in good sense, equate communism (either theoretic, ultimate, or as practised now in Russia) with the kingdom of Satan. All human systems, like life itself, carry seeds of good and seeds of evil. With some of the *professed* objectives of communism (especially those that proclaim concern for the last and the least worker and the hitherto exploited people in every land) the Christian must have sympathy: but for the *methods* of the communist nations in attempting to reach objectives the Christian can have nothing but abhorrence. (Nor can we always laud all the methods of non-communist nations!) For the Christian believes that freedom is never reached along the road of slavery, that ultimate good is never built upon evil foundations, that peace and understanding do not grow out of wars and lies. The liberal and the communist may sometimes say they are bound for the same hilltop; but their roads are devious.

We, in America, are in such hysteria today — in such fear of communist ideas and deeds — that we have not stopped to distinguish between communist and liberal. The whole development of civilization, and certainly of American democracy, has been a contribution of "liberals," of those who have had concern for human welfare. Yet, for the popular vote, there are lawmakers who would label every liberal idea communistic, "direct from Moscow," and would open jails and detention camps for all with ideas that are not those of the majority.

If and when comes such a day of repression of thought and speech, the America that Washington and Jefferson gave us, the America that I love, will be no more.

ZIONS HERALD 125 YEARS AGO

October 12, 1825

A correspondent of the New York Daily Advertiser informs there is in that city a company called the Steam Coach Company who have a Carriage partly finished that will run by steam, to be equal to a six horse power. It will be complete in a few weeks, and is to be run on a stage road, not on a Rail road.

* * * * * *

The village of Brooklyn on Long Island, opposite New York, has increased in population 3590 persons in five years. In the town, new streets a mile long have been cut through the hills, to a depth of from 10 to 30 feet — the sidewalks laid out, and the curb stones placed, preparatory to building. Steam Ferry Boats pass to New York every five minutes, and many persons reside at Brooklyn who do business in the city.

* * * * * *

Andover Anniversary — The Anniversary of this seminary was celebrated on the 28th ult., and the exercises of the day were uncommonly interesting. A large collection of the clergy and literary men, and a most crowded assembly listened to the performances. Twenty young men exhibited in the forenoon in the departments of Sacred Literature, Christian Theology, and Eclessiastical History; and nine in the afternoon in the department of Sacred Rhetoric. There were very few pieces but what might justly be called *good,* and there were many which were truly excellent. The valedictory addresses were of a high character; they were distinguished by a simple strain of unaffected eloquence, and need no better comment than the deep feeling and flowing tears of so large and so respectable an audience. — *Traveller.*

Miscellaneous Advertisements

HOUSEMOTHER WANTED — For group of 12 girls, aged 6 to 16. Christian character and experience with children essential. Reply, "Housemother," ZIONS HERALD.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write

At Boston University's Conference On Preaching

Digests of some of the addresses given at the 22nd Annual Conference on Preaching, at the Daniel L. Marsh Chapel, Boston University School of Theology, Oct. 2, 3 and 4.

"Prophets Of Doom Or Of Hope"

The Rt. Rev. Norman B. Nash

Bishop of the Protestant Episcopal Diocese of Massachusetts

Preaching at its best is prophecy — the proclamation: Thus saith the Lord! A prophetic sermon comes from listening till we hear what God has to say, through us, to His people. That listening focuses on a passage from Scripture till it speaks to us, its meaning for a particular congregation on a particular occasion. Then the prophet can utter what he has heard.

In our day of peril and world fear, we hear voices of doom claiming to be the word of the Lord. They are surely nearer to it than smooth utterances of self-confidence or proud predictions of national invincibility or ecclesiastical infallibility. The so-called "popular preacher," whose people assure him weekly that they have "enjoyed your sermon," has not listened before he speaks.

But the prophet of doom has forgotten that God's world is not governed by fate, but by the loving power of the living God. He may well say: except ye repent, ye shall all likewise perish. But let this assurance never overlook the condition, fixed by the God of the everlasting mercy, or he may find himself like Jonah, sulking under his gourd vine and finding his prophecy vain.

The God for whom the Christian prophet speaks is the God who speaking through the apostolic prophet, St. Paul, taught him to say: "May God, the source of hope, fill you with perfect happiness, and peace on earth, so that you may have overflowing hope through the power of the Holy Spirit."

"The Prophetic Element In Victorian Literature"

Edwin Mims

Professor-emeritus of English, Vanderbilt University

The Victorian Age, with its industrial prosperity, its amazing mechanical devices, and its shibboleths of freedom and democracy which seemed to have solved all man's problems, was the fitting background for such men as Carlyle and Ruskin. The former, out of Scotland's poor element, awoke and startled a constantly increasing reading public. Ruskin, born to the purple, changed in the middle years of his life from an interpreter of art and beauty to a prophet of righteousness and justice.

Macauley, who was the complacent champion of all that we mean by modern technology, spoke of 1851 as a singularly happy year "of peace, plenty, good feeling, innocent pleasure, and national glory of the best and surest sort." In his essay on Bacon he set forth in eloquent language the philosophy of materialism and utilitarianism, comparing the philosophies of Plato and Bacon by the test of "profitable truth."

Carlyle saw underneath the brilliant surface of English industrial prosperity the volcanic fires of hunger, disease and poverty. In his "French Revolution," which he wrote as a warning to England, he spoke in Hebraic terms of the fact that nations must pay the same penalty for injustice as individuals. In "Past and present," he made a ruthless analysis of actual conditions in England and pointed out some of the remedies that would lead to a better civilization.

When Ruskin turned from the criticism of art to the criticism of an industrial society, he did not simply write about the conditions of the poor and their exclusion from all that constitutes a happy life — but he spent his inherited fortune in trying to alleviate their lot and to bring them to the kingdom of social justice and freedom. Many of his ideas were fantastic, but when he insisted that some money is "accumulated at the cost of life or by the limitations of it," and that the "aim of political economy is the multiplication of human life at the highest standard," he placed himself among the major prophets.

"The Function Of Religious Imagination"

Edwin Mims

No government, no party, no religion, no type of education has ever made its way in the world that did not make its appeal to the imagination of man. I shall speak of the imagination from four standpoints: the penetrative, the associative, the contemplative or reflective, and the constructive or creative.

The penetrative imagination enables us to penetrate to the heart of whatever object is under consideration, to go below the surface, to visualize, to realize.

The associative imagination is that which enables one to compare one thing with another; it is the basis of all figurative language, of metaphors and similes.

The constructive or creative imagination is that which shapes from all the material that may come to the mind through the imagination, the intellect, the emotion, the will, something that fulfills the demands of creative art.

The point is emphasized that Jesus used all the characteristics of literary expression and especially imagination. We find abundant illustrations of His use of the imaginatic in all of the senses that we have employe in this lecture. His penetrative imaginatic enabled Him to see, to visualize, and realize nature, and all sorts of human type His associative imagination is found in th great number of metaphors and similes an symbols that are the very warp and wo of His teaching. It is needless to say th He had the reflective or creative imaginatio for He saw all things in the light and pe spective of great ideas; He thought in pi tures and in figures.

Did He have creative imagination? A a matter of fact, He wrote so far as w know not a single work; whatever we hav is due to the memory of those who hear Him. This constitutes one of the miracles o history. The Gospels were written a fu generation or more after He died, and ye so vivid were His words that they have bee treasured in the minds of His hearers an repeated by those who constituted the mem bership of the early churches.

"Poets As Interpreters Of Jesus"

Edwin Mims

What the poets have had to say abou Jesus ought to be especially valuable at thi time when individuals and the world a large are so confused as to spiritual and re ligious values. I am convinced that thei answers to the question, "What think ye o Christ?" are of real significance and valu

Many of the fundamental beliefs of Chris tians, such as immortality, the mystery an wonder and beauty of the universe, and cer tain moral ideals have been expressed b many poets, but not all of them may be calle defenders of the central doctrine of the In carnation. English writers such as Caedmon Piers the Plowman, Edmund Spenser, Joh Milton, Doctor Johnson, William Blake, Joh Donne, the Victorians Tennyson and Brown ing, and some of the best modern poets lik Francis Thompson, Gerald Manley Hopkins and T. S. Eliot, have been protagonists o the Christian faith.

But the chief interpreter of Jesus amon English poets was Robert Browning. It i evident that Browning had a passionate fait in immortality. He did not argue about i as Tennyson sometimes did; he presente dramatic situations in which it was an in evitable consequence. The great expressio of his acknowledgment of God in Christ, an perhaps the greatest of Browning's poems, i "Saul," which is climaxed in a dramatic situ ation giving rise to the need of the huma soul for the revelation of the heart of Go in humanitarianism.

e Homemaker's Corner

s. Harry A. Burnham

rely A Grain of Wheat

The recent passing of Mrs. Henry Ford es an added significance to an anniversary ich was celebrated in Tecumseh, Michigan, September 26th when a memorial was cted in honor of a cubic inch of wheat. Ten years ago Perry Hayden attended a aker meeting. The text about a grain of eat dying and bringing forth much fruit pressed him. He remembered the tithing tem which some of his ancestors had prac-ed, and he wondered why a grain of wheat ght not be blessed of God now just as in ole times.

Mr. Hayden talked with Henry Ford about idea and Mr. Ford loaned him the use a four-by-eight-foot plot of ground for his periment.

The first year, the pastor of the Friends urch ate the tithe for breakfast, but in a w years the tithe outgrew the original plot land and at the end of six years, with only ne-tenths of the original harvest replanted ch year the final crop was 72,100 bushels wheat.

The idea spread. In Canada, a cubic inch the Tecumseh seed has been borrowed to art a crop of 1,000,000 bushels of wheat to sent to India.

From a wheat crop has grown other tith-g projects. Last fall, in San Antonio, Tex., 00 Baptists at a convention joined the tith-g project. The owner of a turkey farm as instituted tithing in his business.

It is said that Mrs. Ford was much in-rested in the idea and said that she hoped at women would practice it with their ower gardens, canning of fruits and vege-bles, quilt-making, etc.

One of my earliest memories is of the rst 50 cents I ever earned. My mother said me, "Here is the change for your 50 cents, that you may put five cents of it in the ord's box." That was her invariable cus-m. As I look back it seems to me that, a widow with small resources, she was onderfully blessed. We had a pleasant ome entirely free from debt, plenty to eat nd wear, many books and a full, happy life. ould it have been due to tithing?

Graham To Sponsor National Weekly Radio Program

Minneapolis, Minn. (RNS) — A nation-ide audience soon will be hearing the Rev. illy Graham each week.

The 31-year-old revival preacher, who is onducting a city-wide evangelistic campaign ere, disclosed that on Nov. 5th he will be-n a coast-to-coast radio program, titled "The our of Decision."

The half-hour program will be heard over e American Broadcasting Company net-ork at 2 p.m. (Eastern Standard Time) ery Sunday.

Each broadcast will cost Dr. Graham $8,000, but this did not deter him from sign-ing up for 52 weeks, or $416,000 worth of radio time.

Some friends in Portland, Ore., where he conducted a crusade prior to coming to Min-neapolis, gave him enough money to start the broadcasts, he said.

Dr. Graham indicated that he hopes to become the spiritual successor of the late Dr. Walter A. Maier, preacher on the Interna-tional Lutheran Hour, who was said to have had more listeners than any other regular religious broadcaster in the world.

He will hammer away at the same theme — national repentance — as Dr. Maier did, Mr. Graham said.

The broadcasts will originate from the city in which he happens to be leading a revival campaign. The local campaign choir will furnish the music in each case.

A Pastoral Parable

J. EDWARD CAROTHERS

"On One Who Made His Own Rules"

Now it came to pass that the Pastor went abroad until he came to the house of one who was a keeper of bees, and they strolled out into the orchard and sat beneath the trees in bloom. And the bees buzzed.

But the Pastor was not on idle errand, and came to the point by inquiring of the Bee Keeper why it was that he maketh his way to gamble at the horse races, and other things besides.

And the man standeth upon his feet in wrath saying that some things of life are strictly private, and he rebuked the Pastor. Then to ease the atmos-phere he taketh the Pastor to the place where the bee-hives were.

And the Pastor inquireth why it was that certain contrivances were arranged at every hive and the Bee Keeper replied, "It is that each swarm may be pro-tected from any evil which might enter the hive because of an individual bee." And he was smug.

Then cracketh the Pastor his fingers before he replied softly, "My brother, it is even as I have said, that if an evil hinders the swarm then the individual should shun it for himself."

The two men went forth from the orchard, and the Bee Keeper felt a sting within his conscience.

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Church Uses D.P. Pastors

Chicago — More than half of the dis-placed Lutheran pastors resettled in the U.S. are in service of the church, according to statistics compiled by the National Lutheran Council's Division of American Missions. A total of 59 displaced pastors are serving the church in the United States and Canada, while the division knows of 45 more dis-placed pastors in the United States working in secular jobs.

The synods are training most of the dis-placed pastors for service with American congregations. Seven have already completed the training, 38 are still in training. Two resettled pastors are teachers at Lutheran seminaries, two are studying at Lutheran seminaries, the others are doing part time work for NLC offices or congregations and one is serving as an orderly at a Lutheran home. A few of the displaced pastors with completed training are ordained pastors of linguistic congregations of the new neigh-bors; many are now serving part time in linguistic services for groups of immigrants not large enough to found their own con-gregations.

By nationalities the displaced pastors in service of the church are: Latvians 43, Es-tonians 14, Finnish one, Polish one. Nine-teen were directly helped to find work in service for the church by the Division of American Missions.

Pastor Answers Peale's Magazine Article

F. A. Behymer

LEBANON, Ill. — At the Lebanon Methodist Church, Sunday, Sept. 24th, the Rev. Warren W. Peters declared that the church must not speak up for capitalism. His sermon was an answer to an article, "Let the Church Speak Up for Capitalism," by Dr. Norman Vincent Peale, in the September *Reader's Digest.*

At the outset, the minister paid his respects to the *Reader's Digest.*

"I do not subscribe to it," he said, "and rarely read it, simply because I have found it to be untrustworthy in its journalism."

Expressing the belief that the article was written at the request of the *Digest,* he related that Rep. Henry Jackson of Washington state had placed on record an example of the *Digest's* "dishonorable journalism" in an article written by Leslie A. Miller, ex-governor of Wyoming. The editors, he said, faked parts of the article, smeared personalities and then excused themselves by saying that it was a common practice to insert summarizing phrases.

English Teachers' Conclusion

He also quoted Senator Murray of Montana as saying on the floor of the Senate that the National Council of Teachers of English had made a study and found that *Reader's Digest* "is being used as a propaganda institution and that it should not be permitted to get away with the reputation it has, because it is really designed to carry on propaganda and discredit legitimate activities which are for the welfare of the people of our nation."

Dr. Peale in his article alluded to instances that had come to his attention of reluctance on the part of capitalists to make contributions to churches that regard capitalism as un-Christian. He denounced a church minority who, he said, "misrepresent and discredit America and the American economic system," and called upon the church to "discontinue coddling its pink minority." He ascribed to capitalistic generosity credit for "the biggest boom religion has ever had."

"Mankind," Dr. Peale wrote, "is indebted to American capitalism. So is the church. The Christian minister should be the first to admit it."

Mr. Peters in his sermon said:

"It cannot be denied that there is an awakening social conscience being expressed in the churches, both Protestant and Catholic. An increasing number of church members are beginning to take seriously the ethics of Jesus. They are trying to bring the Sermon on the Mount into the practices of everyday business. For too long, they say, has the Christian church been wrapped up in theology. Now we are getting worked up to see if this Christ of theological interpretation can actually be the master of social situations."

Pastor States His Purpose

"When Dr. Peale says my calling as a minister is basically to raise up more worshippers of the capitalistic system, for they are the only guarantors of the future church, I simply reply I do not agree. I was called to the ministry to proclaim Christ, not capitalism or any other ism; to challenge men, women and youth — whether Communist, Socialist, capitalist or atheist — to a way of life based on an understanding love and concern for the basic values of life; to call men, women and youth to repentance of sins, whether social or personal; to inspire and dare individuals to seek first the Kingdom of God and its righteousness if they wanted the right perspective for abundant living.

Alluding to Dr. Peale's exegesis of the parable of the talents in which he said that the five-talent man got the one-talent man's portion because he knew how to use it, the minister said:

"I wonder if Dr. Peale would argue that 'big business' wipes out 'little business' because it knows how to use its 'talent,' and then ask us to believe 'big business' is Christian."

Referring to Dr. Peale's criticism of church leaders who, believing that capitalism is un-Christian, solicit capitalist-produced contributions, Mr. Peters said:

"I can only say, God pity the church or minister who has to wheedle and beg contributions from its members, and God pity the members whose consciences are not clear over how they get their money. . . . The true Christian has only one standard — not Communism or Socialism or Capitalism but Christ. If our social structure or economic order cannot jibe with that plumb-line, then we of the church had better take notice and speak out courageously.

"When we have to pass a 'thought-control' bill to preserve democracy, when we have to cry out for an aggressive war for peace to feel secure, when we seem to think more of an economic order than of our spiritual status so that surpluses are destroyed while human beings starve, and when cost of living goes up because we haven't the moral fortitude to be fair with our fellowmen either at home or on the battlefields of Korea — I say this is no time to speak up for capitalism. It's time for us to speak up for Christ. It's time for us to raise the standards of the Kingdom of God — righteousness, justice, brotherhood, service, personal dedication to the highest, noblest and best we can know." — *Reprinted from St. Louis Post-Dispatch, Sept. 26, 1950.*

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Ministers At Induction Center

ATLANTA, Ga. (RNS) — Atlanta ministers are believed to be pioneering in a new program of having a clergyman on duty daily at the Army's main Induction Center here. The plan, suggested at a meeting of the Atlanta Christian Council, may be adopted by other cities.

The Rev. Vernon S. Broyles, who originated the idea and brought it up at a Council meeting, set up an informal office for visiting ministers in the Induction Center.

The Rev. James P. Westberry, pastor of the Morningside Baptist Church, who served as Chaplain of the House of Representatives in Washington, D.C., last summer, was first minister to take his turn at the Center. He reported "one of the most interesting days" of his career.

"We really don't have a set schedule," he said. "We just come down in the morning and sort of leave things open."

Representatives of Atlanta's leading churches volunteered to make sure one minister will be on hand from 8 a.m. to 5 p.m. daily. Ministers go down the lines of men waiting to take physical examinations, talk and joke with them, and console those with special problems.

Brig. Gen. George H. Weems, Chief of the Georgia Military District, commented: "It's working out fine. It seems to give the men a sense of security to know a minister is here, even if they don't make use of the opportunity." Gen. Weems said he intends to write other induction centers and inform them of the unique Atlanta program.

Six Honors

The religious institutions of six American communities have been selected for national awards in recognition of their outstanding accomplishments in increasing church attendance and funds during the 1948-49 season, Dr. Richard B. Pearson, chairman of the Achievement Award Committee of the Religion In American Life office in New York, has announced.

Worcester, Mass., Geneva, N.Y., Petersburg, Va., Alva, Okla., Milton, Wis., and a group of towns combined in one North Shore, Mass., program were chosen from more than 2,000 American communities throughout the nation to receive a 1949 award plaque for having conducted the most successful local religious programs.

The Religion In American Life program is an annual, nationwide, non-sectarian movement during November dedicated to strengthening religion in personal and com-

nity life and sponsored by a National ymen's Committee headed by Charles E. lson, president of General Electric Com- ny. Plans for the program to run through- : November, 1950 call for extensive use of tional publicity and advertising to empha- e the importance of the nation's spiritual ues with the campaign theme: "Take your oblems to church this week — millions ve them there!"

American business and the advertising in- stry have volunteered full co-operation for e national program through their public rvice organization, The Advertising Coun- . The movement is sponsored by 21 na- nal religious bodies, including the Federal ouncil of the Churches of Christ in Amer- a, the Synagogue Council of America, the nited Council of Church Women and the merican Bible Society.

Worcester, Mass., was chosen for its effi- ent organization of 54 local churches in a mmunity-wide United Church Canvass, a mpaign in which churches and synagogues nite to conduct simultaneously their inde- endent fund-raising and membership drives. the first Canvass organized last Novem- er by this community, the campaign resulted an aggregate increase in church funds for 949 of $90,652.

Geneva, N.Y., with eight churches co-oper- ing in a United Church Canvass, was se cted for its consistently successful efforts xtending over eight consecutive annual cam aigns. The local program in this commu ity was designated as especially noteworthy or its success in doubling the incomes of ne co-operating churches, for increasing the articipation of laymen in church affairs and for developing effective publicity in support of its United Church Canvass.

Petersburg, Va., was picked as the outstanding city of the South for its vigorous efforts in focusing community attention on the importance of religion and religious institutions in community life, with special mention for the significant increase in church attendance during the campaign.

Alva, Okla., earned a national award for its local Religion in American Life campaign which was designated the most successful in the Southwest in its efforts to strengthen the place of religion in the activities of the community. Local publicity and promotion centered on the community's churches included an inter-faith "every resident" survey, essay contest in the high schools and wide participation by laymen in church affairs.

Milton and Milton Junction, Wisc., received an award plaque as the community organizing the most active local Religion In American Life program in the Midwest. The factors which qualified this campaign as meriting an award were its unity of co-operation among all the churches, its publicity geared to create a heightened community consciousness of the values of religion and the results in increased church attendance.

In Massachusetts a chain of eight neighboring communities combined to conduct a United Church Canvass for the North Shore area in the only multiple-community campaign in the country. The success of this drive earned the North Shore a national award as a unique example of inter-community co-operation shared by 100 churches and five synagogues. Results of the successful combined canvass were noted in substantial increases in attendance and financial resources for the religious institutions of the participating communities of Salem, Marblehead, Swampscott, Peabody, Danvers, Beverly, Ipswich and Topsfield. Plans for an expanded North Shore Canvass call for the addition of five more communities in 1950 including Hamilton, Wenham, Essex, Rockport and Gloucester.

Bishop Hollis

The Most Rev. Michael Hollis, moderator of the recently organized Church of South India, comprising more than one million members of several denominations, will speak at a special service at Trinity Church on Sunday, Oct. 15th, at 7:30 p.m., sponsored by the Massachusetts Council of Churches.

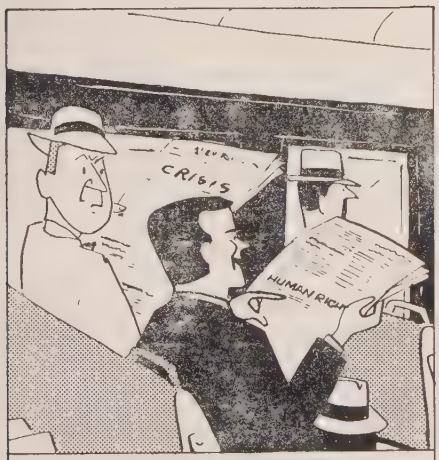
Invitations will be extended to clergy and laymen of 600 Greater Boston churches to attend.

Participating will be the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Bishop Norman B. Nash of the Episcopal diocese of Massachusetts, the Rev. Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, and others.

Bishop Hollis, formerly an Anglican bishop, will tell of the success of the newly formed Church of South India — a union of Congregationalists, Episcopalians, Methodists, Presbyterians, and members of the Reformed Church, affecting a million and a quarter people in the southern part of India. The organization took place in 1947 after 30 years of negotiations and preparation on the part of the uniting bodies.

HOPEFUL HERBERT

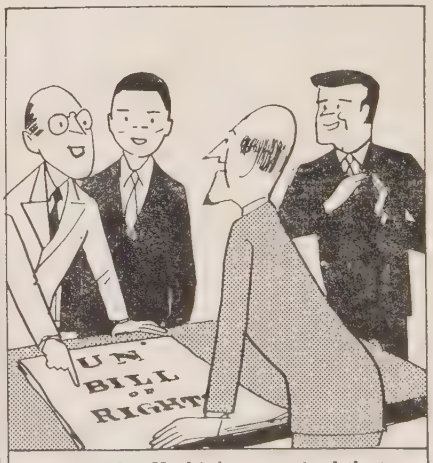
By Kaulee



Hopeful Herbert reads the papers all the way from front to back.
And he finds good news a-plenty that the headlines often lack.
So while other folks are worried about constant big-power fights,
Herbie's beaming at the columns that report on human rights.

2

Herbie knows that while some countries very often disagree,
Still the folks of every nation all are yearning to be free—
Free to meet and speak and worship, when and where and how they please,
Be they white or black or yellow, Hottentot or Javanese.



That's why Herbie's so excited that the nations big and small,
Passed a U.N. Declaration to advance the rights of all,
And that delegates assembled have agreed to set their sights
On a world-wide confirmation of a U.N. Bill of Rights.

Herbie's glad U.S. support is helping U.N. strength increase, for he knows that human freedom is the cornerstone of peace.

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of October.

Oct. 16 — The Rev. John Neilson, Church of the Nazarene, W. Somerville, Mass.
Oct. 17 — The Rev. T. Leonard Lewis, Gordon College of Theology and Missions.
Oct. 18 — Morgan Memorial Speaker.
Oct. 19 — The Rev. Roland Rice, North Congregational Church, Cambridge.
Oct. 20 — The Rev. Samuel Hedrick, supervisor of field work, Boston University School of Theology.
Oct. 23 — The Rev. David Cox, Upham Memorial Methodist Church, Forest Hills.
Oct. 24 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.
Oct. 25 — The Rev. Charles W. Landiss, of Boston.
Oct. 26 — The Rev. Edwin T. Clemens, Community Congregational Church, Roslindale.
Oct. 27 — The Rev. Willis P. Miller, First Christian Church, Lynn.
Oct. 30 — The Rev. Harold W. Buker, First Baptist Church, Lynn.
Oct. 31 — The Rev. Joseph Belcher, Tremont St. Methodist Church, Boston.

At the recent organizational and planning conference of the Boston District, New England Conference Board of Lay Activities, held at Union Methodist Church, Boston, the following officers were elected: chairman, Roy I. MacArthur of Weston; secretary, Willard Munday of Belmont; and treasurer, David Dawson of Grace Church, Cambridge.

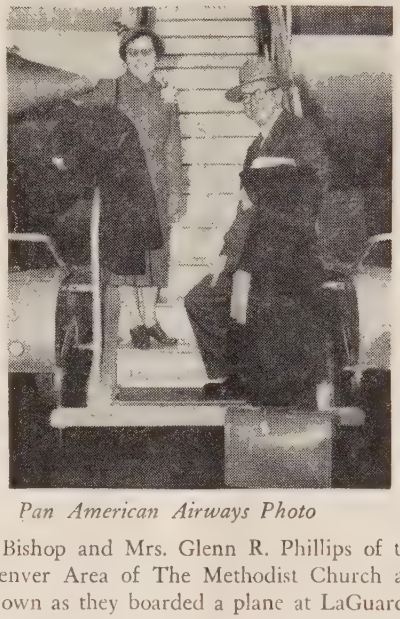
Dr. Mott Keislar, 78, veteran Methodist missionary to India, has died at his home, 11707 Kiowa Ave., Los Angeles. A graduate of Cornell, he served 43 years in India. One of the finest stories of missionary heroism is that of his volunteering to go into a cholera stricken area after two predecessors had died on the job.

Speakers this week at the noon-day services at King's Chapel, Boston, include Dr. Albert Buckner Coe of the Massachusetts Congregational Conference, on Oct. 11th, and Dr. Frank Jennings of the Massachusetts Council of Churches, on Oct. 13th.

Dr. Harold A. Bosley and Dr. C. Gordon Phillips were recently elected to membership on the Board of Trustees of Northwestern University. Dr. Bosley, minister of First Methodist Church, Evanston, former dean of the School of Religion at Duke University, was elected by the Rock River Conference of The Methodist Church to serve the unexpired term of the late Dr. Ernest Tittle, who died August 3, 1949. In addition to his religious duties, Dr. Bosley is teaching a course in philosophy at Northwestern this fall. Dr. Phillips, executive secretary of the Methodist Union, Detroit, was chosen by the Detroit Conference to succeed the Rev. Walter B. Heyler. Dr. Phillips was a trustee of the university from 1934 to 1942.

The "Veterans of the Cross" of the New England Conference will hold their annual meeting at the First Methodist Church in Melrose, Mass., on Wednesday, October 18th at 10:30 a. m.

Off To The Orient



Pan American Airways Photo

Bishop and Mrs. Glenn R. Phillips of the Denver Area of The Methodist Church are shown as they boarded a plane at LaGuardia airport, New York, Sept. 26th, beginning a five-month tour of mission work in the Orient. They will go to India for two months, stopping en route in London, Paris, Rome, and Athens. From India they will go to Singapore and Manila, and then to Japan, arriving in San Francisco, February 2, 1951.

The Fourth Sunday World Service leaflet which is to be circulated among church members during November, and which is supplied to pastors free by the World Service Agencies, will deal with the important matter of temperance. "It's Smarter *Not* to Drink" is the title of the attractive two-color leaflet. An illustration is shown of an unfortunate circumstance in a women's jail filled with alcoholics. "Your Board of Temperance is the rallying center for interdenominational, and even non-sectarian, groups seeking to defend the public morals. . . ." states the leaflet. The text matter is brief; design and illustrations are appealing. Folded to fit easily a No. 10 envelope, or to be tucked in the Sunday bulletin, or otherwise distributed, this piece of literature will be helpful in explaining the work of the Board of Temperance of The Methodist Church. Send orders direct to Service Department, 740 Rush Street, Chicago 11, Illinois.

Robert G. Mayfield, associate secretary of the General Board of Lay Activities of The Methodist Church in Chicago, recently received orders to report for active duty in the Army on Oct. 12. He holds the rank of captain in the Judge Advocate General Reserve Corps. In announcing Mr. Mayfield's call to military duties, executive secretary Chilton G. Bennett of the board paid tribute to Mr. Mayfield for "giving unreservedly of himself to the work of the board." "His splendid services are going to be greatly missed," Mr. Bennett declared. Mr. Mayfield came to the staff a year ago to head the department of Methodist Men. He was an attorney in Missouri and lay leader of the Southwest Missouri Conference at the time. He had served in the Army for four years during World War II.

The New Jersey Conference at its 1950 session constituted a commission to study and evaluate the total work of the board and committees and program of the conference. This commission is to report its findings at the 1952 session following a resolution by the Revs. L. H. Corson and E. M. Conover.

Mrs. W. B. Landrum of Tyler, Texas, is to be the speaker at the four annual district meetings of the New England Conference W. S.C.S. being held next week, dates to be found in the Boston Area Calendar. Mrs. Landrum is well qualified to tell of the work of the national society for she has been a member of the Woman's Division and the Board of Missions and Church Extension. She has had wide experience in the work of the society, not only in her local church, but has served as a conference and jurisdictional officer. As an accredited teacher she has taught in summer schools and in pastors' and standard training schools. Mrs. Landrum will conduct a question period and so afford the women an opportunity to profit by her varied experience.

Braintree Pastor Killed In Korea

Lt. William Hamilton Shaw, U. S. N., son of Methodist missionaries to Korea, was killed in action Sept. 22nd during the amphibious attack on Inchon which resulted in the capture of Seoul. He is the son of Dr. and Mrs. William E. Shaw, who were evacuated to Japan in June.

Lt. Shaw, a graduate of Ohio Wesleyan University and a navy veteran of World War II, re-entered service with the outbreak of hostilities in Korea. At that time he was taking graduate studies in Far Eastern political relations at Harvard University in prep-

tion for service in Korea as an educational sionary of the Methodist Board of Missions. Following his discharge from the vy in 1946 he was a civilian teacher in the rean Coast Guard Academy. In October, 8, he went to Seoul for service in the ited States State Department. He returned the United States early this year, and was plying the Methodist church in East aintree, Mass., when he was recalled to vice.

Lt. Shaw was born June 5, 1922 in Pyenang, Korea. He is survived by his parents, wife, and two children.

Lt. Shaw's father returned to Korea in gust as a civilian chaplain under the merican Chaplain's Corps for service with e South Korean military forces. His other is now in Tokyo.

anders Appointed To Nat'l ouncil Post

New York — The Rev. Philip C. Landers Chicago has been appointed budget director for the Planning Committee of the ational Council of the Churches of Christ the U.S.A.

Dr. Luther A. Weigle, chairman of the lanning Committee and dean-emeritus of ale Divinity School, announced that Mr. anders would also continue as associate general secretary of the International Council Religious Education in Chicago, which osition he has held since 1945.

The I.C.R.E. is one of the eight interenominational agencies which will form the National Council at a constituting convention in Cleveland next Nov. 28th to Dec. 1st. he new organization will represent 27 Protstant and Eastern Orthodox communions.

From 1941-45 Mr. Landers was director f public relations and finance for the I.C.R.E. Ie was co-founder with Methodist Bishop ichard C. Raines, now of Indianapolis, of e University of Life Movement, a popular outh study program now being used in ore than 500 churches in 35 states. He so founded the first alumni association for e United Society of Christian Endeavor. Ie was minister of education of a Congreational and two Methodist churches in Maschusetts and Minnesota. Later he was director of leadership education for the Minesota Council of Churches.

oseph A. Tennant

Iorace Wood

Joseph A. Tennant, of Methuen, Mass., a ative and life-long resident of Methuen, ied Friday evening August 25, 1950 at the awrence (Mass.) General Hospital following a short illness.

Born April 10, 1892, Mr. Tennant was a ember and treasurer of Hope Lodge, 34, O.O.F., a member of John Hancock Lodge, F. and A.M., and a life-long member of e First Methodist Church, all of Methuen. He was formerly financial secretary of the church for over 25 years and a member of the board of trustees, committees of pastoral relations, membership and evangelism. He served on boards of education, stewards, ushers, records, missions, and church extension, temperance, and headed various Boy Scout troops. He was a representative to the Greater Lawrence Council of Churches and also to the Methuen Christian League.

Surviving are his wife, Esther (Eyers) Tennant; one son, Warren E., of West Hartford, Conn.; two grandchildren and several nieces and nephews.

Memorial services were conducted in the First Methodist Church by his pastor, the Rev. Robert E. Drew, on Monday afternoon, August 28th. Burial was in Walnut Grove Cemetery in Methuen.

The church had always been his second home — brought up in it, active in it, loving it and generously sharing with it his means, his fine talents and gifts. He was always a loyal and helpful friend of his pastors and their families — sympathetic, understanding, encouraging and co-operative. For that matter, he was always an unusual friend of all the preachers, concerned about their training, their comforts, opportunities, and their final earthly security. Though a layman, he served his church almost as a preacher — always at conference, always active on local church boards and committees and therefore trusted with some of the highest honors in the power of the local church to give. He will be missed in the ranks of his home church, his conference, and the many fraternal and civic organizations in which he took such an active part.

P.O.A.U. Meeting

All-out mobilization of public opinion against the appointment of an ambassador to the Vatican, and uncompromising adherence to the constitutional principle that public funds shall be used for public schools only, were two of the objectives adopted by the executive committee of Protestants and Other Americans United for Separation of Church and State (POAU) when it held its semi-annual meeting recently. This was the first POAU board meeting held in the organization's new national headquarters building at 1633 Massachusetts Avenue, N.W., Washington, D.C., which was recently occupied after extensive renovations.

The meeting was highlighted by the report of executive director Glenn L. Archer, and field reports of widespread misuse of public funds on behalf of sectarian institutions in various states. The POAU leaders discussed plans for pressing court actions where necessary.

The Rev. John C. Mayne, recently appointed director of promotion and organization, presented detailed proposals for an intensified POAU promotional program, including religious liberty rallies to be held in the Washington area during the next few weeks and Reformation Day services in key cities of the nation. Mr. Mayne resigned as associate general secretary of the Missouri Council of Churches in order to take up his new post with POAU.

Dr. Edwin McNeill Poteat, pastor of the Pullen Memorial Baptist Church, Raleigh, N.C., and POAU president, was selected as the principal speaker for the forthcoming Third National Conference on Church and State, to be held at Constitution Hall on February 1, 1951.

EVENTS

Boston Area Advance Plans

Meeting in separate session at the Y.M.C.A. in Indianapolis last week, the district superintendents of the Boston Area were called together by Bishop John Wesley Lord to make basic plans for the final 19 months of the Advance for Christ and His Church.

Every pastor in New England will be asked to report at once the "special" project adopted by his church. Zions Herald will carry periodic reports on the home and foreign projects accepted by the 778 churches in the Boston Area.

An attempt will be made to use laymen to present the appeals for "specials" to their local churches on Layman's Sunday in February of 1951. Pastors will be asked to exchange pulpits with members of a special group of fellow-pastors who will be members of a "caravan" of speakers to serve the entire area. The "caravans" on each district will be composed of two ministers and one layman from churches where there have been successful programs in presenting the "specials." These people are to be trained to speak on specific projects: China's colleges, Africa's missions, India's Leonard Theological Seminary, and a number of home mission projects. The Boston Area has been asked to emphasize support for these special projects.

In addition to the approach to the local churches, district and sub-district meetings will be held during the remaining 19 months of the Advance, where further attempts will be made to get every Methodist church in the area to adopt a "special." One particular point of the plan is that all of the 12 district superintendents in the Boston Area will attend every district's meeting set up for this purpose.

The superintendents are well aware of the fact that the Boston Area has lagged considerably in adopting these special gifts, and they are determined to do a far more intensive work in seeing to it that the churches are thoroughly acquainted with the urgency and need of the program of the Advance.

Palestine Scholarship

The trustees of the New England Conference of The Methodist Church have custody of a legacy bequeathed under the will of Charles H. Stowell, late of Lowell, Mass. The will provided in part that the income from the fund should be used to make it possible for ministers of the New England Conference to visit Palestine, the visit or trip to be confined to that country, with no other trip or side trip to be taken at the expense of the fund; no minister who has visited Palestine is eligible and the minister is to be between the ages of 35 and 55 years, and must have been a member of the New England Conference for at least three years immediately preceding the trip; he must have been engaged in active pastoral work during this three year period on a regular charge and must be in good health; this is not to be a trip of recuperation, or a period of rest, but rather a time for hard work and diligent study.

It is the present plan of the trustees to make the sum of $1,000 available to some minister or ministers who fulfill the foregoing qualifications of the will for the year 1951. Persons interested may file an inquiry with the president, James F. Farr, 15 State Street, Boston, Mass. To be considered, applications must be received by October 20, 1950.

Ecumenical Congregation

The following affirmation of the ecumenical concern of individual congregations was composed at a conference of church leaders held at the Ecumenical Institute, Chatteau Bossey, near Geneva, Switzerland, June 7-12, 1950.

The conference, composed of 30 church men from eight countries including the U.S.A. and New Zealand, found that although ecumenical concern was found almost everywhere in the churches, in most places the concern was "extremely superficial."

Partial Text: No real understanding of ecumenism can take root in any parish or area of local churches where there is no understanding of what the church really is and what she stands for in the world. Only if a congregation understands itself as a community, rooted in and bound together in Jesus Christ, called to a new life and a new quality of life transforming all human relationships and life structures, can it have a living apprehension of the *fact* that oneness in Christ is an essential work of the church. Only on this basis is it possible to recognize itself as the Body of Christ and to include congregations of other denominations in a vital way in this basic apprehension.

Renewal of the church or of one's own parish, on account of a rediscovery of the new community in Christ, is the only normal way to the awakening of true ecumenism. All other ways are illicit short cuts.

The ecumenical concern must be presented not as one of the many things in which a member of the Christian church can or should be interested, but as an integral part of the normal life of the church. Therefore the ecumenical concern must become a regular part of the prayer of the church, and not only of groups of people, however important; no baptism should be administered without a reminder to the congregation that they are attending an ecumenical act par excellence, viz. the incorporation of a new member in the one, whole, indivisible church; no confirmation should be held without conjuring up the vision of the one, universal church, militant and triumphant; no Holy Communion should be celebrated without reference to the bitterness of the fact that this deepest act and symbol of unity in Christ is just the point where our impotence to find each other in truth and charity is most patent and poignant.

W.S.C.S. Enters Liberia

Three women missionaries of The Methodist Church sailed from New York for Monrovia, Liberia, on Sept. 20th on the "Fernglen" of the Barber Lines to open a social service center in Monrovia for Liberian women. This marks the first entrance of the Woman's Division of Christian Service into the republic which was the first foreign mission field of The Methodist Church more than a century ago. Their first project will be the establishment of a Christian hostel for women students at the College of West Africa. The college is Methodism's oldest educational center overseas.

The women undertaking this social-educational service are Miss Sallie Lewis Browne, a social worker from Charlottesville, Va., who has been a missionary in Manchuria and in Poland for more than 20 years; Miss Carrie V. Peat, a school teacher from Baltimore, Md.; and Miss Dora Lee Allen, an experienced youth worker from Garrett, Ind.

"Although American Methodists established their first mission station in Liberia over 100 years ago, social work is still in the pioneering stage," says Miss Sallie Lou MacKinnon, Africa secretary of the Woman's Division. "Women students, not admitted to the College of West Africa until recently, have had to board in homes not supervised by the institution. By providing a residence under Christian leadership, the missionaries plan to help the Americo-Liberian and tribal groups combat the problems caused by ignorance, poverty, and immorality.

The dormitory will be built on a seven-acre plot where gardening and recreational facilities will be available. Money for the project was donated through "Week of Prayers" offerings in the Woman's Society for Christian Service.

Miss Browne opened the work of The Methodist Church for the Woman's Division in Manchuria in 1926, and later was one of the first missionaries from America to Poland. Last year, before missionaries were advised to leave Poland, she organized societies for women and trained deaconesses. Returning to the United States last year, she enrolled in the New York School of Social Work. She received her B.S. degree from Madison College, Va., and her M.A. from Scarritt College, Nashville, Tenn.

Miss Peat received her education at Boston University, Columbia University, Garrett Biblical Institute, and Hartford Seminary Foundation. She is the daughter of Mr. and Mrs. Lionel D. Peat of Baltimore, Md.

Miss Allen will teach business subjects in addition to her other work. She is a graduate of Morris Harvey College of Charleston, W.Va., and received her M.A. degree from Scarritt College. Her parents are Mr. and Mrs. O. C. Allen of Hinton, West Virginia.

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FALL'S RITE

Daniel Lyman Ridout

Chilling breezes blow,
Cometh early sunset's glow;
Earth has for all
A spell of magic calm,
Which Nature's choicest balm
Is powerless to lift —
It now is Fall.

Conquering Summer's sun,
Lifting leaflets one by one
From off the trees;
Leaving the places clean
Where verdant fields have been,
Fall doth her mighty sceptre sway
With ease.

Seasons come and go,
Having each the power to show
Its sacred rite;
And when the waning Fall
Shall lift its magic pall,
Then shall we hear the call
Of Winter's night.

nday Evening Executive

CHICAGO (RNS) — The Rev. Alton M. tter, executive secretary of the St. Paul, nn., Council of Churches, has been apnted executive director of the Chicago nday Evening Club.

Announcement of his appointment was de by John Nuveen, president, in open: the club's new season at Orchestra Hall. The Chicago Sunday Evening Club, nded in 1907, is believed to be the an's oldest interdenominational Sunday ght religious forum.

Each Sunday night, it brings outstanding igious leaders from every part of the nan to Orchestra Hall. The two-hour proam includes some of the city's finest music-talent.

Mr. Motter, who will succeed Dr. Albert McCartney, retired, is an ordained minr of the United Lutheran Church in merica. He served a pastorate in Harrisrg, Pa., for 13 years before assuming his sition with the St. Paul council in 1946.

As secretary of the St. Paul council, he s directed the interdenominational proam of more than 75 Protestant churches. e also taught at Hamline University, Methlist institution in St. Paul.

He is currently treasurer of the Associaon of Council Secretaries, a national prossional fellowship of employed council of urches executives.

hiladelphia Letter

harles Daniel Brodhead

"These must be marching days," declared r. George Albert Fallon, of Wesley Church, orcester, Mass., at the launching of the acon program of evangelism in Methodism's dvance at the Northeastern Jurisdictional onference on Evangelism, held at Ocean ity, N.J., in the resort church and the Lake emorial Tabernacle.

Bishop W. Earl Ledden of the Syracuse rea, in his keynote address, called evanelism "the one thing characteristic of Methlism," and told of his own father and other kneeling with converts at the altar his boyhood home church at Glassboro, J. He warned that the world must be reorn, not rearmed. He deemed it "blasphemy talk about starting an atomic war. The ommon people of the world are ready to pudiate war as a system," he stated.

With the world trembling on the verge disaster, Dr. E. Stanley Jones summoned e church to a personal and united witness evangelism. According to Dr. Jones, the opeful movements today are world governent, Christian missions, the ecumenical urch, and evangelism. He asked for "congious Christians," whose witness in word d deed will be winsome and effective.

All methods and phases of evangelism were iscussed and urged, from the pulpit, in the w, the church school classroom and the community. The action program of Methodism for "six victorious months was carefully interpreted to the pastors, district superintendents, members of the conference boards of evangelism, laymen and laywomen who attended.

The conference was under the auspices of the Northeastern Jurisdictional Board of Evangelism, Dr. Weldon F. Crossland, of Rochester, N.Y., chairman, in co-operation with the General Board of Evangelism, represented by the Rev. Harry L. Williams, director of the department of the United Evangelistic Missions. Dr. Benjamin F. Allgood of the Camden District was local chairman; the Rev. A. Lynn Gongloff of Ocean City, the host-pastor; the Rev. W. Neal Raver of the Bridgeton District, the host-superintendent.

Similar jurisdictional conferences have been held at Birmingham, Ala.; Tulsa, Okla.; San Francisco, Calif.; Cedar Rapids, Ia.; and for the Central Jurisdiction at Cincinnati, O.

• • • • • •

"If the churches will learn to respond to this challenge of prophetic Christianity, they will experience an increase in spiritual power that will exceed the strength they once enjoyed by virtue of the practice of religious conformity and uniformity."

* * * *

"The Heritage of The Reformation," by Wilhelm Pauck, The Beacon Press, Boston.

• • • • • •

Other speakers included Dean Charles M. Laymon of Scarritt College, the Rev. Webster D. Melcher of the Northern New York Conference, the Rev. William H. Anderman of the Philadelphia Conference, and the Rev. Robert E. Goodrich, Jr., of Dallas, Tex. Albert W. Cliffe, secretary of the Northeastern Jurisdictional Board of Evangelism, was registrar.

Wesleyan Centennial

Illinois Wesleyan University's centennial program has been celebrated throughout the year with a variety of programs. These have included the "Founder's Day" event in February, the "Town Meeting of the Air" held here in Bloomington in March, the June commencement and the Methodist conference which was also held in June. Planned for the future are the centennial homecoming in November and the educational conference in December. The most recent event of the centennial year was the fall convocation held on the campus on Sept. 20th.

At this convocation, Dr. Anton J. Carlson, professor emeritus of physiology at the University of Chicago, was the principal speaker.

Dr. Carlson said that if it were up to the scientists, atomic disintegration would be used only to benefit humanity. Down through the ages, he claimed, the scientists' foremost objective has been to create something to benefit humanity.

Dr. Carlson assailed the accusation that science monopolizes education. He pointed out that a survey reveals that not more than 30 per cent of the faculties of United States educational institutions have any scientific training to speak of. "The 30 per cent could not possibly dominate the 70 per cent," he said.

The scientist also stated that scientific training in general education is an important contribution to the training of any individual, whether that person is interested primarily in science or not.

Dr. Carlson is a member of the biological and medical societies of France, Germany, Sweden, China and Argentina. Seven universities in Europe and the United States have conferred honorary degrees of medicine, laws and science upon him.

Dr. Merrill J. Holmes, president of Illinois Wesleyan University, conferred four honorary degrees at the convocation. Dr. Walter Van Dyke Bingham, writer and consultant in industrial psychology, received a degree of doctor of science. The Rev. Oliver Bruce Enselman, pastor of the Methodist church at Charleston, Ill., received a degree of doctor of divinity. Dr. Matthew W. Clair, pastor of the St. Mark's Methodist Church of Chicago, received a degree of doctor of divinity. Methodist Bishop Richard C. Raines of Indianapolis, Ind., received a degree of doctor of laws.

Faculty Divided

Hus Theological Faculty in Prague, Czechoslovakia, has been divided into two independent faculties, effective beginning with the next school year,, according to word received in Geneva recently. The original faculty served not only Protestant but Czechoslovak churches.

Professor Joseph L. Hromadka is the dean of the faculty which is to serve the needs of all Protestant churches in Bohemia and Moravia. This faculty will be entitled Comenius Evangelical Theological Facuty. The staff is being enlarged to serve smaller churches which used to have colleges of their own but have had to discontinue them.

The Comenius Faculty will probably be the largest theological faculty in Czechoslovakia with 40 to 50 students expected to enroll the first year.

Endorses Zions Herald

The official board, acting on the program committee's recommendation that our church promote ZIONS HERALD and seek to become one of the churches of the area with a club membership, endorsed the committee's proposal unanimously. This vote means that during this fall we greatly increase our total subscription to this Methodist weekly by at least 20 new subscribers.

The yearly rate is $2.50, or $6.00 for a three-year subscription. In clubs of 20 for churches with 400 members and up, the rate is $2.00, or less than three and eight-tenths cents per week! On a comparative cost basis with the daily newspaper, this is a ridiculously low cost. No one would be without a daily newspaper for a single day or a week, even though over the course of one year the cost amounts to $24.40 for one such subscription, including the Sunday edition. No, the small number of subscribers to these religious journals is not due to the cost, but rather to the need for an awakened interest in what they can mean to the home, the official member of a church, or a member who wants to be intelligent in matters that deal with the vital issues of our time from a religious point of view. From the pen of its alert and able editor, Dr. Emory S. Bucke, each week appear editorials which, alone, are more than worth the cost of a year's subscription; and, in addition, there are numerous articles by contributing editors, the weekly church school lesson, information about the conference and general church, ladies' and youth organizations, personals and newsletters — all of which should be helpful to every church official and worshipper. This voice of Protestantism has been heard around the world for more than 127 years. Let it not be said that Newton Centre Methodist Church does not read or appreciate it for its true worth. — *Reprinted from the Newton Centre, Mass., Methodist Church Calendar.*

Co-operation Urged By Greek Orthodox Youth

GENEVA (EPS) — Co-operation with all other Christians in a search for church reunion was stressed in a resolution adopted by the Second Conference of the Greek Student Christian Association at a recent meeting in Greece.

Since the Orthodox Church is "the true Church of Christ," the Greek young people contend, it is her duty to help other churches "understand the doctrinal truths, as they are kept unchanged in the Orthodox Church from the Apostolic Years."

"1. We declare our devotion to the Greek Orthodox Church in her attitude toward the other member churches of the World Council of Churches.

"2. We think that the Orthodox Church ought to participate actively in the work of the ecumenical movement. First, because she is the true Church of Christ and it is her duty to meet the rest of the churches, in order to help their representatives understand the doctrinal truths, as they are kept unchanged in the Orthodox Church from the Apostolic Years. And secondly, because the World Council of Churches is a very important movement appealing to every Christian soul that prays for church reunion.

"3. We send our Christian message of love to all fraternal S.C.M.'s of the other churches throughout the world, with whom we are united through the World Student Christian Federation.

"4. We express our deep desire for better understanding and more frequent contacts with fraternal student movements of the Roman Catholic Church, especially with those affiliated to Pax Romana. It is our firm belief that any effort for church-reunion will remain incomplete, unless all the main church traditions are determined to join it.

"5. Finally we approve the decisions of the First Orthodox Youth Consultation (Bossey, January 1949) and the action taken thereafter. We declare our readiness to support and encourage any further steps towards closer co-operation between Orthodox youth and student movements all over the world. We should therefore welcome the establishment of a permanent international body designed to strengthen inter-Orthodox relations and to co-ordinate their action within the ecumenical movement."

Return Of Missionaries To Korea Faces Delay

TOKYO (RNS) — Former Protestant missionaries to South Korea are eager to return to that field. Mission boards in America are willing to send them as soon as possible, but military conditions probably will not permit their return for several months, according to a survey by R.N.S.

Civilians will not be permitted to enter the areas across which fighting took place, until two conditions have been met:

(1) United Nations military leaders must declare the areas free of all enemy forces, including guerrillas.

(2) Assurance must be given the U.N. authorities that the returning civilians will be able to provide themselves with housing. This requirement would keep wives and children from going back to Korea "for some time," even after missionaries are readmitted.

While it was not known exactly when South Korea would cease to be regarded officially as a battle zone, mission leaders recalled that their representatives were not granted entry permits to Japan until about four months after hostilities ended in that country.

Eight missionaries of the Presbyterian Church, U.S.A., however, are now in South Korea, having stayed on during the Nor Korean invasion. The Rev. Edward Adan field secretary in Korea for the churcl board of foreign missions, now in Taegu, seeking permission to fly back to Seoul.

A Methodist clergyman, Dr. William Shaw, also is carrying on a religious min try to South Koreans, as a civilian chapla under the U. S. Army.

The mission boards of both churche which operated some of the largest Protesta missions in Korea before the war, indicate their readiness to send workers back Korea "immediately" or "as soon as possible

Most of the missionaries available for Ko ean service are now in Japan, where they a engaged in study of the Korean languag and culture or are assisting in Japane church work.

In New York, Dr. Thoburn T. Brun baugh, associate secretary of the board foreign missions of The Methodist Churcl said the "first and biggest task" of th churches in liberated South Korea was relic work.

He revealed that the services of Dr. Henr Appenzeller have been offered by The Meth odist Church to the American governmer and the United Nations to direct Churc World Service activities in co-operation wit other relief agencies in Korea.

Amish Freed

LANCASTER, Pa. (RNS) — Thirteen Amisl men were freed from Lancaster County pr son where they had been held in default $2.00 fines for not sending their 14-year-ol children to school.

Residents of Leacock Township, wher the men resided, paid the fines and costs fc 12 Amishmen while the other sect membe held on two counts, was freed by an a onymous benefactor.

The unknown person, described as "a frien of the Amish" paid more than $300 in fin and costs in three days to secure the r lease of 18 men and to prevent three moth ers from being sent to jail.

CROP Food To Leave On United Nations Day

CHICAGO, Ill. (RNS) — Carload lots Friendship Food for areas of need in E rope and Asia will leave various poin throughout the country on Oct. 24th, in ol servance of United Nations Day, it was a nounced here by the Christian Rural Ove seas Program (CROP).

One of the shipments will leave the po of Chicago on that date and will compri some 60 carloads of farm commodities fro the 1950 harvest. Residents of 17 states ha already contributed one or more carloads p state for the Chicago shipment, and assu ances are expected from other states.

The food will be distributed in 25 fo eign countries by CROP's parent agencie

ırch World Service, Lutheran World Re- and National Catholic Rural Life Con- ence — War Relief Services, National holic Welfare Conference.

ince the establishment of CROP in 1947, has collected 3,555 freight carloads of n commodities for distribution overseas ler church supervision to needy persons cared for by government welfare efforts.

ew Literature For ervicemen

WASHINGTON, D.C. (RNS) — The Meth- ist Commission on Chaplains decided here bring to the nation's servicemen a new e of literature devoted to religious and oral subjects.

"The literature will not be sectarian or mpetitive to that already available," the ev. D. Stewart Patterson, executive secre- ry of the commission, explained, "but will brightly written and up-to-date and fill need for servicemen who have deep spir- ıal questions to ask."

Also discussed by the commission was the oblem of recruiting more Methodist chap- ins to meet the call from the armed ser- ces. More than 900 Methodist clergymen present hold reserve commissions in the aplains corps, and plans will have to be ade for many of them to go on duty.

The commission will also present to stu- ents in Methodist seminaries the possibility f career service in the chaplaincy on the me basis as service as missionaries, teach- s, or other branches of the church's work, an effort to aid the recruiting drive.

Another project discussed was that of mak- g a recent conference and retreat of Meth- dist chaplains in Veterans Administration ospitals an annual event. The national re- eat was held at American University, Wash- gton, D.C., Sept. 11th to 15th, and was tended by 40 Methodist chaplains who serve V.A. hospitals.

elief For Korea

INDIANAPOLIS (RNS) — War relief funds ill soon be on their way to Methodists in orea, Bishop William C. Martin of Dallas, ex., chairman of the Methodist Advance r Christ and His Church, announced at a id-quadrennial meeting of the Advance mmittee here.

He said The Methodist Church would eed emergency aid to the estimated 52,000 ethodists in the battle-scarred country, and at funds would be sought to rebuild dam ged churches there. The denomination has out 900 congregations in Korea.

Bishop Martin indicated that one of the sults of the program has been "to tie in merican congregations personally with ethodist work in foreign lands by bonds f dependable good will." Indiana Meth- dists, he said, have given a "demonstration f what can be done when one entire home area becomes personally concerned about the welfare of one mission field."

Hoosier Methodists, under the leadership of Bishop Richard C. Raines of Indianapolis, have taken Germany as their special project. Indiana Methodist pastors have been sent to Germany and German clergymen brought to Indiana to promote an understanding of the German church.

The Trouble With The Lord's Prayer

(Continued from Page 11)

are potentially members of the family of God.

The difficult point in the Parable of the Prodigal Son has to do with the elder brother. The question of the relationship of the prodigal to his father was relatively simple. When the son sought forgiveness and when the loving father was glad to forgive him, he was restored quickly to his father's heart and home. It was the attitude of the older brother that made a happy restoration of the family difficult. The father was the father of both sons which fact should have brought the sons together too. God who is our Father is also the Father of all.

Or, to continue, consider a later phrase — "Thy will be done, as in heaven, so in earth." Christians believe in a personal God and one attribute of personality is will. They also believe that God has a will for our world and for each one of us. We often have a will of our own which is in conflict with the will of God. We want to go our own way rather than His way. We sometimes learn through tragedy, as did Tennyson, that "our wills are ours to make them Thine."

This point in the Lord's Prayer means more than a passive resignation. It means also an active obedience to our highest conception of righteousness. Someone has said: "It is not a prayer for the sick room and death chamber alone; it is also a prayer for the days when we are well and strong; it is not only a prayer for the invalid but for the spiritual athlete as well." To bring our wills in conformity with the perfect will of God requires a maximum consecration.

The most difficult phrase in this prayer for most people has to do with forgiveness. Anyone with his eyes open does not need to be reminded of the wrong-doing in the world. We fear we are all involved in the sins of our society and we need forgiveness. We are constantly tempted to be less Christian men and women than we ought to be. The sins of the spirit and the sins of the flesh beset us. We all need to be forgiven.

At the heart of our religion is our faith in a God who forgives. The difficulty with asking for forgiveness in the language of the Lord's Prayer is that our chance of forgiveness from God depends upon our willingness to forgive our fellowmen. If our hearts are full of hatred and bitterness towards others, we cannot expect God to extend His mercy to us. Jesus indicated this in His powerful parable of the unforgiving servant. Here we stake our hope of Divine forgiveness upon our willingness to forgive one another.

What, then, ought we to do? If the Lord's Prayer is troublesome, ought we to discard it? Real prayer is more than a repetition of words. It is the expression of an earnest desire. Christians should bring their desires into conformity with the Lord's Prayer and thus continue to pray it and to live it. — *Reprinted from the "Michigan Christian Advocate."*

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Boston Area Calendar

Oct. 9-Nov. 3 — Series of eight 3-day Christian Workers' Schools in New Hampshire Conference. Miss Virginia Thomas of Tupelo, Miss., instructor.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

Oct. 13-14 — Massachusetts Christian Youth Council leaders' conference, Camp Lutherwood, Webster, Mass.

Oct. 16 — Boston Methodist Social Union, Chandler School, Boston.

Oct. 16-24 — United Nations Week.

Oct. 17 — N. H. Northern District conference, Baker Memorial Church, Concord, N. H.

Oct. 17 — Springfield District W.S.C.S. Meeting. Trinity Methodist Church, Springfield, Mass.

Oct. 18 — Worcester District W.S.C.S. Meeting. Methodist Church, Marlboro, Mass.

Oct. 18 — N. H. Southern District conference, Exeter, N. H.

Oct. 19 — Boston District W.S.C.S. Meeting. St. John's Methodist Church, Watertown, Mass.

Oct. 20 — Lynn District W.S.C.S. Meeting. Centre Methodist Church, Malden, Mass.

Oct. 22 — Providence District Conference, Rockland, Mass.

Oct. 22-Nov. 12 — Study of The Reformation Church, The Advance for Christ and His Church.

Oct. 24 — United Nations Day.

Oct. 29 — Reformation Sunday.

Oct. 29-Nov. 30 — The Albert Schweitzer Festival, Boston.

Nov. 19-Dec. 17 — Study of The World Church, The Advance for Christ and His Church.

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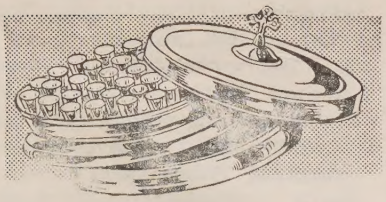

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